

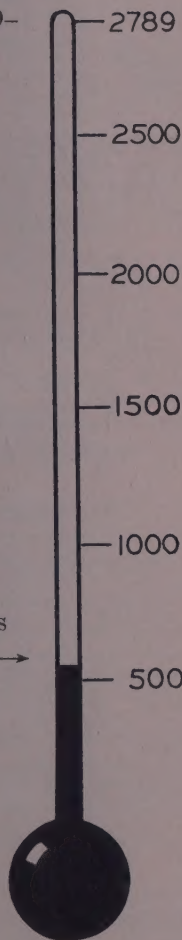
THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

Accessions

U. L. C. A's.
Total number of
parishes—2789—

Parishes
reported in this
issue — 523 —→



- Pastors' Reports of Members received since Easter, 1939, indicate effective work in Teaching, Preaching and Visiting the People.

- Early Returns compare favorably with Reports of Previous Years.

- The Lutheran interprets Annual Returns on Accessions less as Statistics than as Testimony to Pastors' and Congregations' unabated Ministry of the Word and Sacraments.

Total Reported by Confirmation and Adult Baptism - - 10,452

By Letter and Otherwise - - - - - 8,023

Infant Baptism—6,938

Total 18,475



LEADERSHIP TRAINING

Some "What," "Where" and "When" Information About This Parish and Church School Institution

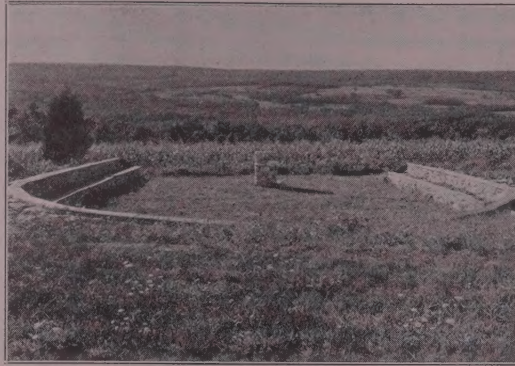
By LaVene Grove, Directress

AS ONE of Nawakwa's leaders said in a recent issue of the *Nawakwa News* published by the camp alumni, "What is Nawakwa? Just another summer camp where religion is mixed with recreation? Merely a beautiful spot in the Pennsylvania hills, historic in its setting, and famous for its sunsets? No, to us who are campers, Nawakwa is a spirit, a comradeship, an experience of the very best that life has to offer—Nawakwa personifies what the ideal Christian community could be like. Nawakwa gives youth a vision of fine friendships, worthy goals and 'pep with purpose.' Nawakwa induces an atmosphere of reverence as nothing else does, and at the same time offers a perfectly rounded program. It is a balanced diet of good things: good fellowship, good faith, good fun, good food. True campers live Nawakwa from one year to another."

A youth from New Jersey who attended Nawakwa said, "Camp Nawakwa means two things to me. The first may be found in any camp: fun, hikes, music, good fun, athletics, aquatics, man-hunts, amateur shows, treasure hunts and council fires. Each of these contributed to my enjoyment of Camp Nawakwa. The second thing can be found only at Nawakwa. When I hear the name 'Nawakwa' I immediately associate with it the ideals and the standards which exist there. Throughout my stay at camp I was impressed with the fine Christian atmosphere, the spirit of co-operation, and the fine fellowship among all who were present."

STATISTICS FROM 1939

Last summer's records show that 928 completely registered students attended Nawakwa. In addition to these there were 111 faculty members, 104 cabin leaders, 16 K. P.'s, 52 students enrolled in the Laboratory School and 17 in the Church Workers' Seminar. There were 2,597 credits earned during the summer. 628 of these credits were standard and the remaining were enrichment credits. To date Na-



THE UPPER TEMPLE

wakwa has had 6,727 students and 218 graduates.

1940 CAMP DATES

Junior Boys (ages 10-11), June 17 to 24
Intermediate Boys (ages 12-14), June 17 to 24
Junior Girls (ages 10-11), June 24 to July 1
Intermediate Girls (ages 12-14), June 24 to July 1
Intermediate Girls (second camp), July 1 to July 8
Senior Boys (ages 15-18), July 9 to July 22
Senior Girls (ages 15-18), July 23 to August 5
Leadership Training Camp, August 12-24
Laboratory School, August 12-24
Church Workers' Seminar, August 12-18

ALUMNI REUNION PLANS FOR 1940

An interesting and profitable week-end is in store for all graduates who return to Nawakwa August 17 and 18. The plans are to have an outstanding leader give three related addresses, one at the Saturday Hillside Service, another Sunday morning and the third Sunday afternoon after an important business session. On Saturday a short business and get acquainted meeting will be held in the assembly building around the fireplace after the Fellowship Induction Service. At this time the new

class will be received into the alumni fellowship. At the sun-rise hour Sunday, the Communion Service will be held at Lower Temple.

These alumni week-end reunion plans will provide for a well-rounded program of activity in the traditional four-fold way. The graduates will be stimulated mentally in the discussion groups, inspired and challenged spiritually in the worship services, and given the opportunity to renew old friendships and to make new ones on all occasions while at camp.

(Continued on page 28)



THE COUNSELOR GROUP

THE LUTHERAN

The Official Organ of the United Lutheran Church

Consolidated from *The Lutheran* (1896)—successor to *Missionary* (1845), *Lutheran and Missionary* (1861) and *Lutheran* (1881), *The Lutheran Church Visitor* (1904)—successor to *Lutheran Visitor* (1868), and *Our Church Paper* (1873). *The Lutheran Church Work and Observer* (1913)—successor to *Lutheran Observer* (1831), *Lutheran World* (1892), and *Lutheran Church Work* (1908).

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CHIEFLY as the basis, but somewhat as a reminder, of what we have in mind relative to the policies and administration of the institutions of higher learning that appeal to the United Lutheran Church in America for support, we quote from the Constitution of the U. L. C. A. and from the Formula of Concord.

Our Constitution declares (Article II, Doctrinal Basis, Sections 1 and 4):

"The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

"The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith."

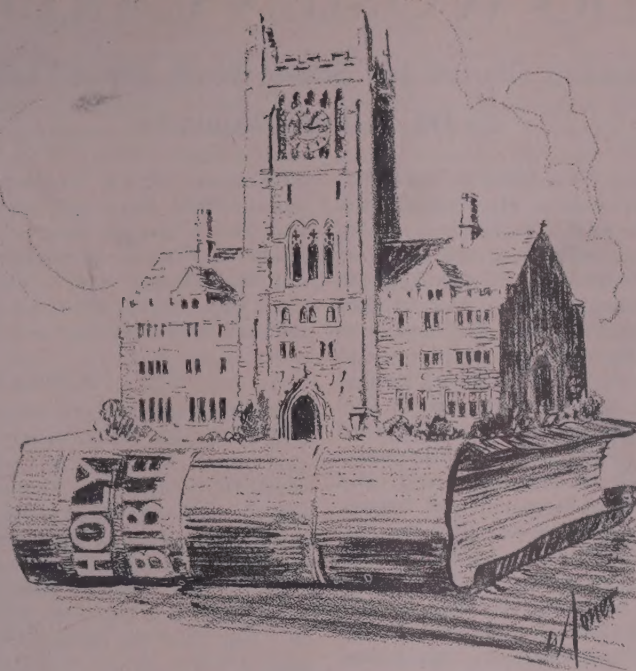
The Formula of Concord states:

"We believe, teach and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testament, as it is written (Ps. 119: 105): 'Thy Word is a lamp unto my feet, and a light unto my path.' And St. Paul (Gal. 1: 8): 'Though an angel from heaven preach any other Gospel unto you, let him be accursed.'

"Other writings, of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and should not be received other or further than as witnesses, in what manner and at what places, since the time of the apostles, the [purer] doctrine of the prophets and apostles was preserved."

We assume that those serving as officers and teachers, not only in the theological seminaries of the U. L. C. A., but also in its colleges, are aware of the place given Holy Scripture by our organization and our confessional principles. In the seminaries, induction into professors' chairs requires an expression of subscription to the paragraphs above quoted. Certainly along broad lines convictions in similar accord with those required in theological institutions should be sincerely accepted and confessed by all who are empowered to influence the youth entrusted to their instruction and example.

In relating "dogmas and teachers" to the Bible, Lutheranism has limited its applications of the inspired



ON THE BIBLE

Word. It has recognized both secular and sacred truth, and for each it has observed spheres of operation that are not identical. In accepting and applying revealed truth, the agency of faith is gratefully employed, and what may be titled mystical and "above reason" is given authority with regard to both convictions and practices. Most of all do we deem God's manifestation of His will in Christ for man's redemption from sin and the inheritance of His righteousness to rest on revelation.

Besides this "mystery of

godliness," there are phenomena of spiritual life which have the testimony of the believer's heart and soul beyond the power of his intellectual standards of judgment. There is finally a twilight zone of experiences in which the Word-inspired and Word-equipped moral faculty called "conscience" exercises approval and disapproval that are entitled to respect.

But there is also the realm of earthly creation and contacts which God has made and which to the end of time will be the sphere of our Maker's power and wisdom. In this regime there are laws of time and space, principles and penalties that are within the grasp of human knowledge and which are related to spiritual truths in the mortal lives of men and women. As a general law, man "has dominion over the works of His hands" and is thus empowered to exercise even greater control over the resources of nature.

But the priority of revelation over human discoveries of the ways of God dare not be yielded. It has happened all too often in secular institutions that "scientific" research has been indulged to the neglect of the Bible's place in the sphere of knowledge and practice. Not only is the character-forming power of a school impaired when the enlightenment of Scripture is neglected; not only is a vast domain of everlasting wisdom left unexplored; but the facts of nature are not adequately integrated into the principles that true education expects.

Where the Bible has ceased to be the basis of education, learning has sunk into the swamps of mere spectacular claims and morasses of perishable declarations. A firm foundation is required for wisdom.

DO WOMEN CARE?

Achievements in Church and School Work Prove Their Capacity

By DR. MARY E. MARKLEY

SOPHIA SMITH started something. She called on her pastor to ask him what to do with her money. Her pastor's first thought probably was that she might bequeath it to his alma mater, Amherst. But he called in a friend who had once lived in the home where Mary Lyon was a guest. Mary Lyon at that time was tramping from door to door to raise money for an institution for girls that would be comparable to institutions available for boys. In ninety-two towns, 1,800 people gave her a total of \$27,000 in gifts that ranged from \$2,000 to six cents. Sophia Smith died in 1870 and left nearly half a million dollars to found a college for women at Northampton, Mass. So maybe it was the pastor, or his friend, or Mary Lyon who started something. But the idea has never really caught the imagination of women. Not many years ago I heard Thomas Lamont, in a plea before a great group of people in behalf of the eastern colleges for women, admit that most women bequeath their fortunes received from fathers, brothers, husbands to men's colleges. That procedure in the Lutheran Church would not be considered reprehensible. In any case, probably the largest single bequest ever made by a Lutheran woman for education of Lutheran women in a Lutheran institution was that of \$30,000 by Miss Margaret Mehring of Maryland to the proposed Grace College. That money by the proviso of the will after five years passed into the possession of the Women's Missionary Society of the United Lutheran Church in America.

What About Alumnae

Creative concern for higher education in the Lutheran Church would naturally be looked for first in the women who have graduated from Lutheran colleges. That number is not as large as one might wish. Prior to 1890 many Lutheran colleges did not admit women: only a few colleges were born co-educational—Carthage, Bethany, St. Olaf, Thiel, Midland—most of them had co-education thrust upon them. The president of Oberlin College several years ago said that in the past century one million women received the bachelor of arts degree. No great number of women in that total were graduated from Lutheran colleges. And the number of Lutheran women even now graduating from all Lutheran colleges is not nearly as large as one would expect or hope. In April 1938 the National Lutheran Educational Conference released the figures of enrollments of women at all the liberal arts colleges of the American Lutheran Conference and the United Lutheran Church in America. The total of women students for eleven colleges of the former and for twelve colleges of the latter, all co-educational, were 2,204 and 1,729. In the colleges of the American Lutheran Conference 63 per cent of the women students were Lutheran, in the colleges of the United Lutheran Church only 41 per cent were Lutheran. So the total of Lutheran women students in Lutheran liberal arts colleges was 1,447 plus 715, or 2,262.

Obviously the most natural channel for Lutheran women to exert influence and make their interest felt is through the alumnae association of their alma mater. Certainly women graduates had much to do with the recognition by the American Association of University Women of the Lutheran colleges listed—Augustana, Carthage, St. Olaf, Wittenberg. And before such recognition was received, it is certain that the alumnae were concerned in such phases of administration as women on the faculty, deans for women students, women on the board of directors. Even today only

Augustana, Capital, Carthage, Gustavus Adolphus, Susquehanna, Thiel, have had women on their boards. No wonder that a woman eminent in educational circles in the Lutheran Church writes in a church periodical: "Many of our institutions would benefit much if there were women upon their boards with voting power who were qualified to understand the peculiar service of that institution."

Women Volunteers

During recent years voluntary associations of alumnae and of church women interested in a given institution because their husbands or children have attended, have become fairly common. Ordinarily they concern themselves largely with essential equipment or material improvements on the campus. But they can be powerful too in the enlisting of students and in the arousing of the constituency. Most recently the Women's Auxiliary of the Philadelphia Seminary came into existence with a charter membership of 982, of whom nine are life members at \$100. In addition to supplying some of the material needs of the seminary the auxiliary will lend its active support in the congregations to the annual appeal for the Seminary and Muhlenberg College.

Most conspicuous and influential in this area is the Woman's League of Gettysburg College, organized in 1911. Mrs. Mary G. Stuckenberg before 1910 conceived the idea of having a minister to work among the Gettysburg students and raised the sum of \$1,900 for the purpose. The League, now numbering 2,580 members in seventeen sub-leagues, has always been concerned with the spiritual welfare of the students. For the Weidensall Christian Association Building by 1928 it had raised over \$80,000 with an additional \$20,000 for endowment. Its next major objective was to recondition two buildings for use by women students at a cost of \$20,000. Its objective for 1940 is to co-operate in the erection of a new chapel by raising \$25,000.

Interest Is Money

Organized women in the Church as a whole are largely limited to the Missionary Societies. These official bodies take different attitudes toward higher education in the colleges and seminaries of their respective general church bodies. The president of the Women's Missionary Federation of the American Lutheran Church writes: "We have been generous to our colleges. We are not bound by any restrictions as to the gifts we give, except that they must not conflict with the plans of the Church. . . . We meet with some criticism for helping our colleges, as not all consider this missionary work." Surely the \$75,000 which the Women's Missionary Foundation of the American Lutheran Church gave to Luther College at Regina, Saskatchewan, Canada, for a new residence for women students must have been considered missionary investment. A good argument for missionary values could be made also for the total of \$13,500 given to Capital University, Wartburg College, Hebron College, and Texas Lutheran College for equipment which benefited the women students. "It is good missionary policy to make and keep our colleges attractive enough to draw our own young people to them."

"No money is ever better spent than in education," said Martin Luther. The Women's Missionary Society of the Lutheran Augustana Synod has given more heed to the application of this statement in its support of educational

work on the foreign fields than in the homeland," writes Mrs. Peter Peterson, past president. But to the missionary women of the Augustana Synod, the Board of Directors of Augustana College, Rock Island, Ill., turned when it wished to collect \$150,000 for the erection of a Woman's Building. Both the synod and the Women's Missionary Society endorsed the project. The Women's Missionary Society was asked to bring the appeal to every one of the slightly more than 100,000 women then in the Augustana Synod. In 1926 the net amount turned over to Augustana College was \$111,203.20. "What finer mission could be performed than to erect a building to take care of the spiritual, moral, physical and intellectual welfare of our own daughters?" was the query of the president of the Women's Missionary Society, Mrs. Emmy Evald. The Women's Missionary Society of the Minnesota Conference of the Augustana Synod in 1939 took the same attitude when in 1939 they gave \$1,000 for the furnishings of the lounge in the new residence which was erected for women at Gustavus Adolphus College, St. Peter, Minn.

Substantial evidences of interest take the form of scholarship and loan funds. In the Augustana Women's Missionary Society, the Iowa women have established at Augustana College a scholarship of \$2,500, and the Illinois women are building a loan fund; to Luther College, Wahoo, the Nebraska women are contributing annually a \$300 scholarship. At Augustana College in recognition of the work of the Women's Missionary Society in behalf of the Woman's Building, a perpetual missionary scholarship was created, the recipient of which is recommended by the Women's Missionary Society.

Such close relationship with the college played its part in the petition made by the Women's Missionary Society in 1938 that a course be prepared for missionary candidates. Such a course has now been established, the major work to be done in the departments of Christianity and Education. The courses in Missions will be given in the seminary. Students completing the course will receive the bachelor of arts degree and will have a basic preparation for foreign or home lay service in the Church.

A Distinction but No Difference

In the United Lutheran Church the Women's Missionary Society has made no money grants to colleges or seminaries of the Church in the homeland. But to Andhra Christian College in Guntur, India, it made a substantial gift. To three union Christian Colleges for Women in India—the Missionary Medical College, Vellore, the Women's Christian College, Madras, and St. Christopher's Training College, Madras—it has made an annual grant for maintenance ever since their founding. To the Women's Christian College in Tokio it will also give an annual grant-in-aid.

Two funds controlled by the Women's Missionary Society are directly of financial benefit to the colleges or to women students of the United Lutheran Church. The Cronk Memorial Scholarship, raised in honor of Katharine Scherer Cronk, yields an annual income which is allocated in order to be used as a grant-in-aid by some woman student selected by the administration. The Margaret Meh-ring Scholarship Fund supplies the needs of professional

and graduate women students either as candidates or as furlough from mission work.

In the field of higher education the United Lutheran Women's Missionary Society has made a most substantial contribution ever since the merger in 1918 by allocating annually to the Board of Education a sum of money for the services of two secretaries—at present, Mary E. Markley and Mildred E. Winston. This type of correlation and co-operation remains as it has been from the beginning, a unique and most satisfactory arrangement for the Women's Missionary Society and the Church as a whole. Through the Board of Education financial aid for bi-lingual students in seminaries will be continued by the Women's Missionary Society, for twenty years previously routed through the Board of American Missions.

Synodical and conference missionary societies of the United Lutheran Church have been most generous in assisting colleges or students. Some, like Illinois, Ohio, and Nebraska maintain regular scholarships at their respective colleges—Carthage, Wittenberg and Midland. Others have been most generous to individual women students who needed the higher education in order to qualify as missionaries. Incomplete records show that at least two conferences of the Women's Missionary Society of the Ministerium of Pennsylvania helped in the education of two present missionaries. The former West Pennsylvania Women's Missionary Society assisted four young women who went to the foreign field; the Susquehanna, two; the Pittsburgh, one. The majority of these students were in Lutheran colleges; the others were doing graduate work.

Learned from Census

One answer to the question, "Do Lutheran women care about Christian higher education?" can be had from the student census taken annually by the Board of Education. For twenty years in every synodical Women's Missionary Society, some one woman has been responsible for getting from the congregations the names of actual students in colleges and universities. Either with or without the assistance of a committee on student work in the synod these seventy-five women have kept the cause of Christian higher education before the Church through personal meaning in terms of men and women students—a part of the youth group of the United Lutheran Church. The number so reported in the census for the current college year is 11,095—and that number from 48 per cent of the congregations. Out of a total of 5,249 women students reported, 1,056 were in Schools of Nursing and 612 in Lutheran colleges.

Our Church women do care. They care first of all about their sons and daughters and next about the colleges in which they are being educated. They would like to see more daughters in the colleges of the Church with proper opportunities through excellent courses to grow spiritually. They would like to see them strengthened in their Christian

faith and their church loyalty. And they care about their future in the church. They are intensely interested in seeing these college-bred young women accustomed to responsibilities in business, in professions, and in homes, given an opportunity to use their abilities in the church. They note with regret when offers of service do not find acceptance.



A COLLEGE DORMITORY FOR WOMEN

Exemplary Service

Lutheran Students in Wisconsin State University Co-operate in Worship Under E. J. Blenker

FOR the Lutheran people of Madison, Wisconsin, and the Lutheran students at the University of Wisconsin the date of February 22 has more significance than the fact that it is Washington's Birthday. It was on that date in 1938 that four young Lutheran pastors met with Dr. Mary E. Markley to work out the principles for co-operation in the work of meeting the spiritual needs of students at the University of Wisconsin.

The first co-operative venture in student work was made during the following summer months. Though not conspicuously successful because a large proportion of the summer session students are high school teachers on vacation, there were certain definite gains made. At least the local people became acquainted with each other.

In the fall of 1938, with the beginning of the regular academic year at the university, the co-operative student work began in earnest. The receptions for new students were jointly sponsored by three American Lutheran Conference churches and by Luther Memorial Church (United Lutheran). In December the new co-operative work received its first testing when the conference of the Hub Region of the Lutheran Student Association was held in Madison. Through the work of housing over a hundred delegates and providing for their entertainment, the Madison groups were cemented in a strong friendship for each other. From time to time the four groups held joint meetings to stimulate friendships and to promote unity of thought among the young people and students.

Preaching Mission

In March 1939, the largest project of the year was held. This was a Preaching Mission for Lutheran students. The purpose was to reach students who had been outside the various Lutheran groups and also to strengthen loyalty to Christ in all members in the Lutheran Student Association on the campus. Dr. Sverre Norborg, author, philosopher and theologian, was the principal speaker at the series of meetings held. He was most enthusiastically received by the Lutheran students, who turned out three hundred strong to hear him at the annual student banquet, and in the number of 250 on the occasion of a joint meeting two days later. Even Dr. Norborg was infected with the enthusiasm of the students, and when he left Madison he said that the mission had been one of the high spots in his life since coming to America.

Another joint venture was the Sunday school for crippled children which was run by students at the Wisconsin Orthopedic Hospital. Early in the year Pastor Blenker had discovered that about 170 children were in the hospital at all times, and that much of the time they were without adequate religious instruction. At his suggestion the joint council of the student groups organized a school at the hospital, recruiting the teachers from the four student groups. At the date of this writing it is safe to say that this has been one of the most worth-while projects of the Lutheran Student Association Council. Each Sunday there are from ten to fourteen student teachers on hand to tell the children Bible stories and teach them hymns and prayers so as to lead them into a knowledge of the Lord Jesus Christ. Hospital authorities have commended the students several times on their devotion and their efficiency.

Enabling Power of Co-operation

Because of the successful co-operation during the last year, the local co-operating pastors of the American Lutheran Conference felt that their Lutheran body should

help in some degree to bear the expense of maintaining a full-time pastor for students on the Wisconsin campus. After negotiations between Dr. Mary E. Markley of the United Lutheran Board of Education and

the Rev. Fredrik A. Schiotz of the Student Service Commission of the American Lutheran Conference, the Rev. E. J. Blenker was called jointly to minister to the thousand or more students represented by these agencies. Pastor Blenker works under the supervision of a directing committee of six members who represent the two supporting agencies, administering the annual budget and helping him to plan and promote the student work.

During the current academic year each of the four student groups has organized a student choir, and at the joint meetings held from time to time these choirs are combined into a chorus of seventy-five voices and more. Many students who have never before participated in choral singing have gained a new appreciation for the great music of the Church and are learning to sing it correctly.

1940's Projects

For this year the Lutheran Student Association Council at Wisconsin has two major projects. The first is the Lutheran Youth Mission held March 1-3. Dr. Otto Mees, president of Capital University, Columbus, Ohio, was invited to be the person around whose message the mission was built. The theme was, "The Faith for Our Day." The annual student banquet opened the mission. Dr. Mees spoke on "The Quest of the Four-leaf Clover." On Saturday there were numerous discussion groups, and a luncheon for student leaders, faculty people, graduate students and pastors. Sunday morning a Corporate Student Communion



THE UNIVERSITY OF WISCONSIN LUTHERAN STUDENT ASSOCIATION COUNCIL

Seated—first row—(left to right)—Miss Evelyn Olson, Central (Augustana); Miss Lorraine Pepin, Bethel (Norwegian).

Second row—The Rev. C. A. Puls, pastor, Luther Memorial; Miss Margaret Blawusch, St. John's (American Lutheran Church), secretary; Robert E. Warren, Luther Memorial Church, president; Miss Margaret Hambrecht, Luther Memorial; the Rev. A. C. Becker, pastor of St. John's (American Lutheran Church).

Standing—first row—Gilbert Faust, St. John's (American Lutheran Church); the Rev. E. J. Blenker, pastor for students, advisor (United Lutheran Church); Richard Drummond, Luther Memorial; Dr. O. J. Wilke, pastor, St. John's (American Lutheran Church), *advisor; Arnold Heggstad, Bethel (Norwegian); the Rev. H. Conrad Hoyer, pastor, Central (Augustana).

Last row—William Seestrom, Central (Augustana); Dr. Morris Wee, pastor, Bethel (Norwegian); James Lippert, Central (Augustana); Thomas Baken, Bethel (Norwegian); Martin Gundlach, St. John's (American Lutheran Church).

Service was held and Dr. Mees preached in two of the Lutheran churches on "The Church and Her Youth." In the evening a joint meeting was devoted to singing the great hymns of the Church and hearing an address by Mr. Frank Johnson, president of the Hub Region of the Lutheran Student Association of America. This was a high spot in the student year just as last year's mission was.

Another project of the Lutheran students will be a Pastors' Visiting Day on the campus May 17. It is hoped that Lutheran pastors from all over Wisconsin will be able to come and enjoy the hospitality of the University of Wisconsin and its students. Details of the program have not been thoroughly worked out as yet, but every effort will be made to show the pastors the scope and value of work among students at the university.

Obligations to Churches

In co-operative work among students, such as is being done at Wisconsin, too much care cannot be taken to retain the confidence and good will of the constituent churches. There must be no proselyting. Each constituent Church must be made to feel that its policies and actions are of vital concern to all the other churches participating in the work. No one's opinion must ever be slighted and the feelings of many people must be considered at all times. During the early period of co-operation it was sometimes felt that perhaps such mutual consideration was futile, because Lutherans had never worked together in such things before and the project could not be carried through. Subsequent developments have proved, however, that if Lutherans really get together to do a piece of work and are determined that nothing shall stop them from carrying it through, they get along with each other surprisingly well.

We at the University of Wisconsin are convinced that through Lutheran student work can come a larger measure of understanding among the Lutheran bodies, and perhaps even ultimate unity in all things. Students are impatient over the many divisions in the Lutheran Church in this country. They feel that it is evidence of a flaw in our faith. Just as surely as tomorrow will be another day, the students now at Wisconsin intend to work toward unifying the Lutheran Church in America.

LAST YEAR'S PROGRESS

Secretary Arthur P. Black Underscores Twelve U. L. C. A. Synods Whose 1939 Giving Shows Increase

1. In the *Canada Synod* there was an increase over 1938 of \$2,043.21.
2. In the *Indiana Synod* there was an increase of \$3,927.78
3. In the *Illinois Synod* there was an increase of approximately 7 per cent over 1938, and 10 per cent over 1937. More congregations paid in full or in excess than since the beginning of the depression in 1929.
4. In the *Maryland Synod* a larger percentage (85) was paid on a larger apportionment than in 1938 when the percentage was 79.86. The increase in dollars and cents was \$4,380.65.
5. In the *Mississippi Synod* each of the ten congregations paid in full or in excess, thus making it a 100 per cent synod. There was an increase in the number of subscribers to *THE LUTHERAN* from 20 to 48!
6. In the *Nebraska Synod* there was an increase of \$500 plus.
7. In the *New York Synod* there was an increase of approximately \$2,600.
8. In the *Northwest Synod* (operating under the Grace System) the benevolent income was the highest in its history, \$79,314.13 for the synodical year, a 10.96 per

cent increase over 1938. There has been a steady climb in this synod since 1933.

9. In the *Ohio Synod* the total apportionment paid was \$92,629.28—an increase of \$7,668.18, or 9 per cent plus.
10. In the *Pacific Synod* 6 of the 23 congregations paid in full, two in excess, and several others nearly in full. The apportionment was \$5,959 and the percentage paid was 87.
11. In the *Texas Synod* there was an increase of \$1,000 plus. The total amount paid was \$5,829.43. There has been an increase each year since 1935 when the total amount paid was \$3,581.17. Twenty congregations showed gains for 1939. There was an increase in the number of congregations remitting their benevolences monthly.
12. In the *Georgia-Alabama Synod* "contributions to all the benevolent causes showed a marked increase over that of the previous year. The apportionment to the United Lutheran Church was so nearly paid that the small deficit is expected to be made up by the end of the fiscal year." (See page 5 of *THE LUTHERAN*, February 28, 1940). Official report of Dr. E. Clarence Miller, treasurer of the U. L. C. A. (page 21 of *THE LUTHERAN* of February 7, 1940) shows this synod paid 99 per cent plus of the apportionment.

Also, total U. L. C. A. receipts on apportionment for January and February 1940 exceeded, substantially, the total receipts for the same two months in 1939.

APRIL—VOICE OF SPRING

By Sanford N. Carpenter, McClure, Pa.

AROUND the house and garden, spring throws off
Her winter veil, and smiles from the wide lawn:
And, with her magic wand, calls forth from out
The earth the vari-colored beauties of
The crocus and the blue, grape hyacinth,
Narcissus, and the golden daffodil.

In meadow green, down by the rising stream,
In wild profusion crowd marsh marigolds
And dog-toothed violets and dandelions.
From all the waking trees and ev'ry bush
The buds and leaves and blossoms quickly push:
Cherry white, and apple, plum and peach.

In woodland deep, the early flowers hold
Their tryst, midst odors of wet leaves and moss:—
The saxifrage and Dutchman's breeches, and
The pale hepatica, cowslip demure,
With the arbutus, too, that hugs the earth
Where wealth of modest windflower decks the sward.

Meanwhile the Mighty Music Master leads
His wondrous chorus of sweet-throated birds:—
The early robin, thrush and bobolink,
The twit'ring wren and sweet-toned meadow lark:
Waving baton of arching greens that flash
In glorious spotlight of the gleaming sun.

Along the frost-brown hill, the ploughman plies
His art, and all the air is redolent
With rare perfume of early, fresh-turned soil.
Through over-arching dome of azure skies
The rifted clouds in serried ranks now float
To weave fantastic patterns o'er the earth.

Thus April comes with mingled smiles and tears:
Sunshine, so lightly chased by cloud and rain:
While over Nature's grand ensemble stands
The beauteous arch of rainbow, seven-hued!
Earth's myriad voice with one ascription cries:—
"Awake! Rejoice! Praise God! For spring is here!"

PILGRIMAGE THROUGH PENTECOST

Augsburg Church, Detroit, Mich., William S. Avery Pastor, Maintains Activity After Easter

IT WAS Easter. As befits the queen of festivals, crowds flocked to the churches to hear the message: "The Lord is risen indeed!" In spite of unseasonal cold weather, attendances were high. Many churches could not hold the congregations, although duplicate—even triplicate—services were held. Yea, verily, the church knows no better day for attendance than this!

Of course, attendances had been high throughout Lent. Beginning Ash Wednesday the crowds gradually increased until they reached a minor climax on Palm Sunday. Some of the increase was due to the greater efforts of pastor and people to attract delinquents and outsiders. Beautiful Lenten folders were distributed. Easter letters were sent. Increased advertising space was used in the local paper. Perhaps a loyalty campaign for regular Lenten attendance was conducted. All this helped bring in the pre-Easter crowd.

But was this extra effort necessary? Laudable as it may be, would there have been noticeably less attendance if this special effort had not been made? Lent and Easter are so firmly established in the minds of church-goers and non-church-goers alike that in general they will come to church during this period anyway. However, this does not mean that all the devices for attracting people to Christ during Lent ought to be discarded. It is necessary that some special effort be exerted in order to conserve the gains made in the past. But would it not be wiser to save some of the extra energy for the post-Easter season? Would it not be better to use some of the money ordinarily spent for Lenten publicity in an attempt to prevent an after-Easter slump? Would it not be more helpful to conduct an attendance campaign leading up to Whitsunday?

Believing that it would, Augsburg Lutheran Church, Detroit, Mich., is now planning its "Second Annual Pilgrimage Through Pentecost." Dr. Henry Offerman in his "Introduction to the Epistles and Gospels," points out that "The last three Sundays after Easter already look forward to the Pentecostal season. The Gospel for the Sunday *Cantate* reflects this point of view: it has been selected because of its relation to the message of Pentecost." Here is the obvious place to begin our pilgrimage, especially since Rogate and Exaudi present the same emphasis.

The Folder

Last year our pilgrimage folder contained a place to check daily worship, noon-time prayer, attendance at church, the bringing of visitors, and the Whitsunday offering. This year the plan is simpler. We are using a seven by nine card that may be hung upon the wall. Perforations divide the five Sundays from one another. Each resulting slip contains the name of the Sunday, the date, the title of the sermon, the text, a place for the signature and an announcement of the special event, if any. The church-attender

is asked to sign each Sunday's slip and place it on the offering plate. These cards will be sent into our homes with a letter stating the objectives of our 1940 "Pilgrimage Through Pentecost."

Three special events are included in our pilgrimage this year. *Cantate*, with its Introit suggesting that we "Sing unto the Lord," lends itself to a day of recognition for those who sing in the choir. Aside from the fact that the first converts were received into the Church on Pentecost and that it has since been used for that purpose, confirmation on Whitsunday accomplishes a worthy practical purpose—the retention of the people's interest for at least another month after Easter. Holy Communion on Trinity Sunday not only climaxes the pilgrimage, hence the "Pilgrimage Through Pentecost," but begins another church season at the Lord's table.

Interest Conserved

Thus does Augsburg Church hope to conserve the fruits of the Lent and Easter season. Past experience justifies that hope. A glance at the chart of our last year's attendance quickly shows that there was not just one big peak at Easter-tide, but two big peaks—one at Easter, and one at Pentecost. Although fifteen new members were received at Easter, there were also twelve on Whitsunday. And this year the totals promise to be reversed—with the eight new Easter members, we expect twenty at Pentecost! The pastor's past experience in his former congregation also justifies the assertion that such a "Pilgrimage Through Pentecost" helps sustain a higher level of church attendance until after the Trinity festival.

RECORD CARD

Members Learn Sermon Theme and Sign Attendance Blank

April 21—May 19

Please sign and place on the offering plate each Sunday

V

Trinity Holy Communion May 19
Sermon—"A Man of the Pharisees"
Text—John 3: 1, 2

Name

IV

Pentecost Confirmation May 12
Sermon—"Promise and Performance"
Text—John 14: 23

Name

III

Exaudi May 5
Sermon—"The Mission of the Paraclete"
Text—John 15: 25-27

Name

II

Rogate April 28
Sermon—"Something New in Prayer"
Text—John 16: 23

Name

I

Cantate Choir Recognition April 21
Sermon—"Looking Forward to Pentecost"

Text—John 16: 7

Name

ALIVE OR DEAD?

It seems a paradox that a great many people now alive are already dead; and that a great many now dead shall never die.

The paradox is in the seeming. St. John is speaking in spiritual terms. He is trying to make it plain that everyone is either alive or dead spiritually. Those who "have the Son" through the witness of the water and the Spirit are alive. Those who have not this witness are dead—dead spiritually. That was exactly Christ's estimate of His mission to earth, to raise people from *death to life*. The most momentous question before us is—"Am I alive or dead?"

"DEAD WORKS." A lot of us hustle around and keep ourselves very busy doing a lot of things which we fool ourselves into believing are "good works." Better be careful that we call them by the right name. The author of Hebrews calls a lot of things we do in the name of religion "dead works." He says we "better clean them out" and *rightly* serve our "living God."—E. R. McCauley.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

Chile's Popular Front government is applying its radical nationalist point of view to the teaching system of its public schools. The Popular Front has been complaining that the school curriculum has been too much absorbed in the outside world, and that "more European than Chilean geography has been taught," especially in the lower grades. A reforming "six-year-plan" has been adopted, which proposes not only to emphasize the material interests and industries of Chile in its system of education, but also to zone the subjects taught according to the major occupations of the different districts. Thus the courses pursued in the various zones will depend on whether their inhabitants are occupied with mining, agriculture, industry, or commerce. The nationalist complex is further shown by a decree that compels foreign and private schools to follow exactly the curriculum of the state-controlled public schools, and demands that their teaching staff must be 85 per cent Chilean. The overspecialization of courses to fit the principal interests of particular districts will in the end defeat its purpose by its very narrowness; however, it is the natural outcome of reaction against the previous mismanagement of Chile's educational needs. The state is serving itself far more wisely by the establishment during 1939 of 100 new day schools and 106 night schools to redeem Chile's sorry record of widespread illiteracy, and to provide instruction for 250,000 of her children at present deprived of schools or schooling.

The Seventh Day Adventists take their missions seriously, even in their Sabbath schools. Though they are not a wealthy group they have persistently and intelligently instructed their people, old and young alike, in missions and tithing. Each Sabbath in every Sabbath school a definite missionary message is delivered, and then an offering is made for that particular purpose. Both their churches and schools are on a tithing basis, and the entire tithe is devoted to their denominational missions, the largest proportion of which is put into foreign work. The Southern Presbyterian organ, *The Christian Observer*, sadly confesses that though the Adventists number scarcely half the Southern Presbyterian membership, they contribute from four to six times as much to foreign missions. One small college congregation of 150 members is said to have given \$7,000 for missions in one year. Just what would be the ratio of other denominations in such a comparison—say our own, for instance?

Britain's "Maundy Thursday" Money has again had its brief annual prominence in British royalty's religious observance of that day. Since the "Restoration" of Charles II "all coins below the sixpence are considered to have been struck only for the purpose of the Maundy celebrations." On that day, the British kings, in connection with the religious celebration in Westminster Abbey, have been accustomed to present a white purse containing 44 pieces of Maundy money to each of 44 men and 44 women of the aged poor. On that occasion a special series of pennies, twopence, threepence and fourpence is coined for the purpose. In more recent years the issue has been limited, yet in 1938 the Royal Mint struck off 1,430 fourpence, 1,368 threepence, 1,436 twopence and 1,294 pennies. This is just another illustration of Britain's tenacious adherence to customs of the past, a tenacity it exhibits in forms of commerce and government likewise.

Uncle Sam Is Being called to account for a broken treaty. The accusers are the Indian tribes of the Pacific Northwest, who are defending their cause in the U. S. Circuit Court

of Appeals. The Indians say that Uncle Sam signed the "Treaty of Wasco" in 1855, by which they were promised "perpetual fishing rights" along the Columbia River in return for the cession of vast tracts of their land to the national government. Now the State of Washington is compelling the Indians to pay for fishing licenses in these same waters where their ancestors fished before there was a state or fishing licenses. Though the Federal authorities contend that the state has the right to regulate the fishing in its waters, in spite of the 1855 treaty, the Indians are likely to win their case by reason of public opinion, if not by law. In a previous effort by Oregon to collect fishing licenses from its Indians her citizens forced the last Oregon Legislature to withdraw the requirement of fees from the Indians. A similar movement is being publicly endorsed in the State of Washington. Besides, in any trials of Indians for fishing without a license, the culprit is always freed. It may be humiliating to our Uncle Sam (strangely enough he is ourself) to acknowledge that not all the broken treaties are in Europe and Asia; but there is this striking difference—here the victims of injustice are free to protest openly, and can make their protests good.

Patient Womanhood in Japan has broken out into "peaceful rebellion." They have patriotically endured food substitutes and other privations that have rapidly grown severe. They have put up with cold, due to the limits placed on the use of fuel, in order that the factories might be supplied. But "sufu," a fiber developed from inferior pulp, which the government had ordered as a substitute for cotton and wool that had to be imported, removed all virtue from their feminine patience. Clothing made from "sufu" had no wearing qualities. A man caught in the rain, and wearing a "sufu" suit, would be immediately exposed up to his elbows and knees, with other sections of his clothing embarrassingly disintegrating. This final outrage to the housewife's pride in the family's clothing and personal appearance precipitated a protest before which even the military authorities are quailing. In spite of Japan's serious, and still growing, economic crisis at home, and lack of financial credit abroad, the government is being forced to promise more durable cloth to its feminine population.

The Importance of Wood for military objectives has recently had a striking, if indirect, illustration through orders lately re-issued by the Reich's Minister of the Interior, Dr. Wilhelm Frick. The delicate sensibilities of the people in the time of bereavement are carefully considered and respected in the present re-issue of the ordinance of August 10, 1938, in which the authorities in charge of cemeteries are instructed that in future coffins made of substitutes for wood must be accepted when they are firmly constructed, and conform in external appearance with the idea of a coffin in the minds of the people. The coffin must at least look like wood; metal, of course, would at present be still more prohibitive.

Another Children's Crusade has just begun. This time it is for the lives and liberties of children rather than the sacrifice of children to recover the Saviour's tomb in far-off Palestine. At that, the purposes of both crusades are actually not so far apart. Under the chairmanship of the noted novelist, Dorothy Canfield Fisher, seventy-five nationally known educators have organized "to raise money from American youngsters to help exiled and refugee children in foreign lands." Another objective besides this humanitarian purpose of the crusade is intended "to develop among American children an awareness of their democratic heritage through contrast with the tragic plight of war-stricken children abroad." A part of the plan seeks for a voluntary contribution from the children of "as many pennies as they are years old, or anything down to a cent." Both objectives can present appealing arguments.

THE GYPSY GARNETS

By Blanche Gertrude Robbins

SANDRA, snapping the gold clasp of the necklace, caught her breath as she noted the gleam of garnets against the whiteness of her throat. Hundreds of garnets sparkled in the tiny medallions suspended in three rows from the gold chain. It was an exquisite jewel fit for a princess and Sandra felt like a million dollars, studying her reflection in the mirror.

Then her glance fell on the blouse of her blue knitted dress and she unclasped the necklace hurriedly.

"They clash—a necklace of garnets just doesn't fit into my scheme of things—my wardrobe's too simple to match up with such magnificence," she exclaimed.

The necklace of garnets had come to Sandra Elliott as an heirloom, but she had never worn it. She could remember the time when she had dreamed of the day when she might wear a rich velvet evening dress and a wrap of ermine and with them the Gypsy garnets. Now she could not visualize a night when she would ever wear such gorgeous finery—a teacher in household economics was not likely to attend functions where a blazing jewel like the garnet necklace would be suitable.

It was the appeal that had been made for the project school by the missionaries in India that had sent Sandra to her dresser hunting out her heirloom. She had wanted so much to contribute to the fund, but her slender salary made it almost impossible to squeeze out extras. She had tried enumerating her assets and the garnet necklace presented itself as her only real valuable possession.

"I don't suppose I'll ever wear the gorgeous thing, but it is nice to own such a treasure," thought Sandra. "It would be a sacrifice to part with the necklace for there are traditions—"

Sandra had been coached in the story that had been handed along with the necklace from generation to generation. It was away back in the days when her great-great-grandmother was a girl that the garnet necklace had come into the Elliott family and through a band of Gypsies her ancestor had befriended. The Gypsies had proved a bit of a nuisance in the community back in England, so the story went, and the village officials had conceived a plot to raid the camp and imprison the leaders.

The romantic strain in Alexandra Elliott—the great-great-grandmother of Sandra—had run away with her sympathy for the Gypsy and she had secretly stolen into their camp and warned them of the plans made in the village. Next day when officials visited the Gypsy camp they found it deserted and the band far distant on the road. But in the top drawer of Alexandra Elliott's walnut dresser lay hidden the lovely garnet necklace wrapped in many folds of tissue paper—the gift of the grateful Gypsies. They had told her a romantic story of receiving the necklace in barter in a foreign country.

"Lass, you must never let the necklace go out of your family," the Gypsies had warned Sandra's great-great-grandmother. "So long as it remains in your family it will bring blessings to your people, but let it go into the hands of folks who are not your kin and your dear ones will be cursed—there is a spell on the Gypsy garnets."

Sandra smiled as she thought of the years that her great-great-grandmother had kept the garnet necklace hidden in her drawer, not daring to tell her people of her possession for fear of giving away the secret as to who had warned the Gypsies the night of their flight. As she laid the garnet necklace in the velvet nest of the purple jewel case, Sandra lifted out the scrap of paper and read again the warning of the Gypsies written in the scrawl of her ancestor and so faded that the words were difficult to decipher.

"Well, that settles the disposal of the garnet necklace. I

don't want to bring curses on my family, which according to the prophecy of the Gypsies I am likely to do if I let the necklace pass into the hands of people who are not my kin," sighed Sandra.

She laughed as if the "spell" of the Gypsies were a joke, yet as she snapped the lid of the jewel case, she shivered a little. Of course it was nonsense, yet she didn't want to take the risk of courting a curse.

"Superstitious?" she questioned herself, and could not answer. Fear of disposing of the garnet necklace had been handed down with the jewel from generation to generation.

"I wonder what the Gypsy camp was like the night my great-great-grandmother sneaked in with her warning—probably it wasn't any more sanitary and beautiful than some of my Wharf homes," decided Sandra as she packed her utility bag for her daily visitation in the Wharf district. "But it was all glamorous with romance for an adventurous girl like Alexandra Elliott," she added thoughtfully.

* * * * *

The district assigned to Sandra with crooked streets hobnobbing with the Wharf and populated with queer, uncouth peoples, when first she joined the welfare department of the city as a social service worker had filled her with dismay. Then one day the Wharf district had challenged her as a mission to which she had been appointed. Once she had wanted to volunteer for missionary service in India, but she had not been free in those days, with her parents depending on her to help out in the home finances. She had given up the idea of a career as a Bible teacher and had applied herself to household science and dietetics. Now the younger children were graduating from college and the folks at home did not depend so much on her, but it was too late to prepare herself for the office of missionary-evangelist.

One day there had come to Sandra Elliott a vision. She had been reflected in the Wharf homes the squalor, unsanitary conditions and the ugliness of many India villages as told by the missionaries. She would pretend that the Wharf district was an Indian community, and she went about her work with a zeal which sometimes puzzled her associates.

"Anyway I don't have to learn their language," she told herself as she talked with the women in the squalid homes and advised them how to buy with their slender relief vouchers.

"But I can't make things that taste good out of the stuff the voucher buys," sobbed Jake Henry's wife.

"I'll show you," offered Sandra, and for weeks every leisure hour was spent in experimenting with supplies purchased with a relief voucher until one day she carried into the Wharf homes a little paper-covered book of recipes which could be prepared from a limited grocery list.

And now after two years of contact with the Wharf homes, the women were taking pride in making their miserable houses more cleanly and sanitary and trying to introduce a little beauty. Sandra helped them calomine the walls in delicate greens and pinks; showed them how to fashion bowls of roses and poppies from crepe paper; to make curtains and pillow tops of odd bits of cretonne and to crochet rugs for their floors from colorful rags.

Today as she chatted with Jake Henry's wife and offered a word of praise for the neat appearance of the house, she thought of the project school which was being started by the mission in India for girls who would never seek a higher education and who were likely to become housekeepers in humble mud huts. The project school would in reality be a mud-hut village peopled with these schoolgirls and their teachers, where a practical course would instruct them to keep house in a sanitary, economical way as they were taught their Bible and a simple academic course. It would be the aim of the missionary teachers to train the girls in the school to make their mud-hut homes beautiful.

"Oh, if I could only send the missionaries one hundred dollars for that project school," wished Sandra as she thought of the effect of her own training on Jake Henry's ugly cottage. "I could spare the garnet necklace—if only I dared sell it—if I wasn't afraid of the Gypsies' spell—"

"Superstitious—I wonder who is superstitious now?" she demanded sharply and her cheeks crimsoned.

If she were a missionary in India she would be working hard to knock the superstition out of the natives. "A fine example I'd be, scared blue of a musty old superstition handed down from a chit of a girl ancestor and then telling the heathen they should debunk all their superstitions when they became Christian," she argued.

It was a thoughtful Sandra who walked back to her room from the Wharf district. Why should she be afraid of a legend, which was nothing more than a superstition—a silly spell laid on a garnet necklace by ignorant Gypsies? It could be only superstition.

* * * * *

A sleepless night and the next afternoon there appeared in one of the city dailies a one-inch advertisement offering for sale a garnet necklace composed of three chains of medallions and priceless with traditions. Late in the evening she received a phone call, asking her to bring her garnet necklace to the home of Mrs. Roger Higginbottom, Cherry Heights Drive, and her pulses throbbed with a curious exultation.

Sandra drew in a deep breath of ecstasy as she climbed the terrace steps leading to the wide porches of the stately old mansion. The home with its sweeping lawns and rare trees spelt affluence which might readily provide the right atmosphere for the garnet necklace. The houseman led the way up the stairway to the sitting room of the semi-invalid mistress of the home.

"Your ad interested me, Miss Elliott—I have a hobby for collecting gems and garnets, especially those with a tradition, have always fascinated me," explained Mrs. Roger Higginbottom as Sandra sat down in the deep, upholstered chair drawn close to the chaise longue and the Chinese lacquered table with an accumulation of jewel cases.

Sandra opened her own jewel case, and as she laid the necklace in Mrs. Higginbottom's open hand she told the story of its tradition. Mrs. Higginbottom listened in silence, her eyes bright with interest. Then she opened an exquisitely carved ivory box and her fingers trembled as she took out four pieces of garnet jewelry.

Startled, Sandra stared at the pendant, the ring, the earrings and bracelet fashioned exactly like the Gypsy necklace, the garnet medallions so similar in size and design.

"I believe this is the LeFoy garnet necklace which has been missing many years and searched for the world over," explained Mrs. Higginbottom. "Originally it belonged to some of my ancestors. Perhaps that is why I have been so keenly interested in garnets, hoping sometime to discover the lost necklace. The last time it was in the possession of my people it was worn to an open-air carnival at some palace. During the evening fire broke out in the marquee and in the confusion and panic the necklace was torn from the throat of the wearer. Search was made the next day and it was always thought someone who knew its value had picked it up. A gypsy band encamped in the neighborhood was suspected, but when the camp was visited, the Gypsies had disappeared. They were followed to their next camp but the necklace was never found—"

"So that is why the Gypsies told my ancestral grandmother that she must never let it go out of the family," exclaimed Sandra. "They were afraid it would be traced back to them and they would be punished for having kept it after they had discovered it. They actually made the girl Alexandra believe that the necklace had a spell on it—it was a silly superstition to harbor all these years; and to

think anything quite so foolish would have made me hesitate to sell the necklace—"

Sandra's cheeks crimsoned, then she told simply of her yearnings for the foreign mission field and how she realized that if she were fettered by an old family superstition she realized she would make a poor missionary trying to teach heathen folk to give up their own deep-rooted superstitions.

"Would you accept one hundred dollars for the Gypsy garnets?" asked Mrs. Higginbottom, then added, "I'll write out a check for the amount. And I'd like to hear more about your work—it sounds interesting. Perhaps some day you would permit me to drive down to the Wharf and see your housekeeping project."

"I'd love to have you visit some of the Wharf homes, but I must warn you that when you come home you will want to take a bath in carbolic suds and relax for hours in the loveliness of this old home," answered Sandra.

"And yet you seem to get a thrill out of your work, my dear!" suggested Mrs. Higginbottom, blotting the check for one hundred dollars.

"Sometimes I imagine the Wharf district is a village in India and my own special project school," responded Sandra as she rose from her chair and said good-bye to the new owner of the Gypsy garnets.

* * * * *

It was the day after Mrs. Higginbottom's visit to the Wharf district that Sandra received a telephone call asking her to come as soon as possible to the home on Cherry Heights Drive. She had wondered just what Mrs. Higginbottom's reactions would be to the squalid Wharf homes.

Spread out on the Chinese lacquered table was a fascinating display of jewelry that made Sandra catch her breath—rubies and pearls, garnets and diamonds, sapphires and opals that fairly made her dizzy. Stooping over the table, a man with a shrewd squint to his eye, stood appraising the value of the gems.

"I'd say this lot is worth around \$5,000," suggested the man cautiously, lifting the Gypsy garnet necklace and studying it with special interest.

"Jardine represents a firm of antique jewelers," explained Mrs. Higginbottom.

"And you are going to sell your precious collection—your hobby," spoke up the incredulous Sandra.

"Fiddlesticks; what's a hobby, when there's money needed for a project school in India and missionaries needed to teach girls and women how to keep their homes clean and sanitary and make them more attractive—particularly the need of missionary teachers with the ability you possess—"

"You mean," began Sandra and stopped in confusion, overwhelmed with the idea that had suggested itself to her.

"I mean that you won't need to go on imagining the Wharf district is a project school in India," explained Mrs. Higginbottom. "You are going to have a chance to volunteer for service in India and after I've sent the women on the Board to inspect your work at the Wharf and I've offered to stand the expense and pay your salary as well as make a donation to the project school in India, they're not likely to turn you down. This hobby is going to pay big dividends and I'll have a new hobby. I'll be thinking of those mud huts in India as garnet medallions strung on a gold chain—"

Mrs. Higginbottom's voice broke with a suspicion of a sob. Sandra's own eyes were blinded with tears. Fumblingly she reached out her hand toward the woman who had sacrificed her jewels for the sake of the mission project school and her fingers touched the Gypsy necklace. A dazzling radiance flashed through the chains of garnet medallions and Sandra broke out huskily:

"The Gypsy garnets are more beautiful than ever with the spell of superstition broken forever, and what an inspiration to any missionary trying to break down heathen superstitions."

ACROSS THE DESK

AMONG our callers during the last week in March was the Rev. William B. Sadtler, pastor of St. Mark's Church, Boston, Mass. Part of our conversation dealt with his recent "adventure in radio preaching" that seemed to us thrillingly unusual. The congregation to which he and clerical brethren ministered consisted of Admiral Byrd and his companions on the present Antarctic expedition. By means of a "short wave" sending station on Cape Cod peninsula, Mass., a half-hour-long service of Scripture, prayer, hymns with a six-minute sermon was sent and received. Greetings with relatives were exchanged in connection with the period.

Pastor Sadtler told us that the station is now available for use in broadcasting worship to Lutherans in northern and central Europe. We have asked him to supply THE LUTHERAN with a more detailed description of the service. His account will appear in a coming issue.

WHOSE IS THE FAULT?

In the March 29 issue of the *Wesleyan Christian Advocate*, a journal published in the interests of Wesleyan Methodism in the state of Georgia, a cartoon appears which shows a churchman reading a statement, "One half of the children in the United States receive no religious instruction." One assumes that he wonders what can be done for these American pagans and who is to do it.

The second of the two questions is not difficult to answer. Only those who have religious instruction to give, can bestow knowledge of what is spiritual upon those "who have never been taught." But shall one jump to the conclusion that these folk in and through their churches have ceased to care for the unsaved? Is the great commission, "Go ye into all the world and preach the Gospel," no longer heeded, so that the church deserves for its disobedience a rebuke delivered by its Head, our Lord Jesus Christ? And can the coming generation of religious illiterates claim that the Christians neglected them?

We personally do not believe that the greater measure of blame rests on the churches. Certainly those responsible for teaching, preaching and administering the Sacraments among us Lutherans are eager to enlighten those ignorant of God's promises of mercy and grace. The officers and leaders of the United Lutheran Church could not be busier than they are, and we judge from the journals that reach our desk that similar eagerness is exhibited in other communions. It is said that there are communities where no church can be found, but they are not easily discovered by the men and women to whom the work of missioning in America has been assigned. Do you know of such a group of people?

The reason there are so many children without religious instruction is the unwillingness of parents and young people to use the facilities for studying the Bible and enjoying the advantages of fellowship in Christ that are at hand. They *will not* come in answer to the call of the Church. They literally pass by the open doors through which they are urged to enter.

Such forms of disobedience have happened before. A most notable instance of determined refusal to receive divine grace was that which occurred when Jesus "came to His own and His own received Him not." He rebuked them for their refusal to listen to their own prophets. And since our Lord's resurrection, periods of widespread unbelief have been reflected in the Church's inability to obtain the attention of the people.

And what happens? What happened to Jerusalem when its favored generation closed their minds and hearts to their Lord's proclamation of redemption? They lost their opportunity to be saved from their sins. Their sacred city was destroyed. Their temple was leveled to the ground. Even

the promises to their fathers could not save them from disaster, when they would not hear the One of whom the prophets had spoken.

We do not expect so great a deluge of destruction to fall upon us at this time, but certainly those who pass by open church doors, who deliberately and habitually find excuse for absenting themselves from worship and who deprive their children of the privileges of instruction in religion cannot expect to inherit the Kingdom of heaven.

And they will not be able to provide an alibi for the neglect of their opportunities. We place little value on criticisms of the church that originate among people who rarely or never go to a service or participate in religious activities. We interpret their fault-finding as a cloak to cover their indifference to spiritual affairs. The most the church can do is to plead with them repeatedly and to remind them that they must *come* to Him in order to be saved by Him.

THE RIGHTS OF PAGANISM

THE objectors to placing Bertrand Russel in a professorship in the College of the City of New York will, one hopes, be successful in their purpose. His views on the basic relationships of persons in modern society are not such as can be propagated without injury to ethical and social stability. When subjected to the tests which our religion requires as standards for morality, the principles he has sponsored in books of which he is the author are (according to reports in the secular press) utterly pagan. They are in fact the worst type of paganism because they presuppose that nothing spiritual exists in the true sense of that word. There is no God, and man is simply a mechanism which can be distinguished from the barnacle on the bottom of a ship or the head of cabbage in a garden by powers of motion, sensation, and reactions to his environment. As viewed by such teachers as Mr. Russell's books indicate him to be, persons are only more complicated pieces of machinery than are animals.

There was a time when a noted skeptic proved to himself that he existed by concluding, "I think: therefore I am" (*cogito: ergo sum*). Any number of quite ignorant French peasants could have assured him of his reality and of the characteristics they observed in him which were indubitable proof that he not only "was," but that he was a human being and not a horse nor a featherless bird. What gave Descartes his handicap in self-identification was a first principle he deliberately chose for himself which was "I must doubt everything." Only by great mental struggles did he reach the point of believing in the existence of himself.

There seems to be a group of modern scholars who claim to think. They are not averse to accepting the professorships in colleges and universities which involve giving instruction in philosophy; that is, in the love of wisdom. The climax of their achievements appears to be different from Descartes. They reason, "I think: therefore I am not."

In the phrases of a much less learned, much wiser, and far more beloved philosopher, "All we know" of the late Dr. Freud "is what we have read in the papers." But might not such scholars as cannot find any traces of soul in man's make-up be the victims of an inferiority complex? They resemble in the intellectual world those persons in the world of labor and business who never arrive because they are deficient in the knowledge of where they want to go. They are always trying to do what they ought to permit a neighbor to perform, because they cannot decide that the job is part of their program. We say of them "they have missed their calling." Or they have overlooked what they should have seen and done.

How else can one account for the utter insensibility of highly cultivated intellectuals to the phenomena that bear

witness constantly to the soul? How can one explain as other than real, though not material, the reactions a humble, inquiring mind has to revealed truth? What but the divine nearness of our Lord adequately explains the joy and satisfaction we have in hearing His Word and seeking to do what is pleasing to Him?

And is it not stupid to base conclusions about ourselves and our world upon studies of the crudest, most degenerated types of present-day mankind, such as the aborigines of the Australian bush or the small-minded groups of undeveloped barbarians? Yet such levels of humanity are assumed to prove what is "natural" in sex and other earthly relationships. For example, the definitions of marriage which many "scholars" offer as the fundamentals of that covenant which we Christians consider we have made in the name of God are traced by materialists back to "bush customs" in the tribes remotest from our culture and our religion.

ACADEMIC FREEDOM

It is an interesting coincidence that the case of Mr. Russell's fitness for appointment to a professorship in the College of the City of New York should have occurred at a time when the attention of the members of the United Lutheran Church in America is sought by those who manage our colleges and theological seminaries. The real basis of the defense of insistence upon his right to be appointed and to teach is "*academic freedom*." Judge McGeehan who heard the case of a citizen of the city of Greater New York and at least potentially a taxpayer decided in favor of the plea and enjoined the acceptance of the election on the ground that it is "against public policy" to place a man as a teacher in a tax-supported institution of learning, when the effect of his service will be against regard for and in defiance of laws duly enacted by properly authorized law-making agents of the City of New York. His decision seems well grounded.

Academic Privilege has become a sort of blanket protection which the faculties of American institutions of higher learning seem to have taken under their patronage. While the press does not report daily and weekly cases of invasion of professional rights of free speech, the rush to the rescue of some brother of the teaching craft occurs often enough to keep alive the spirit of mutual protection and to excite militant appeals to the courts and to public sentiment by the Civil Liberties Union. An unprejudiced observer occasionally suspects that an unworthy pedagogue has been given protection "as a matter of principle." The comparison comes to our mind of the sympathetic boy who established a refuge for persecuted animals. He escaped parental rebuke while stray canines and felines populated the family's backyard, but when a dark-complexioned, white-striped, bushy-tailed source of Alaska sable invaded the premises, the refuge was of necessity discontinued.

Some Past History

Our phrase, Academic Freedom, may not be very ancient, but the situations out of which the principle of freedom to teach arose date back several centuries, when institutions for education were in their infancy. Concerning them the authority on which we are drawing for information states: "The question of the freedom of instruction is at bottom a question as to the relation of institutions of education to other institutions with which they have to do. It is to be noted that educational establishments have for the most part been set up at first to serve other than purely educational purposes." . . . Of such purposes are those presented by the family, the church, civil government, and industrial societies. "Public education in the Middle Ages was carried on almost exclusively by the church, which by various devices in oversight managed not only to control it, but to make it a servant of hierarchy."

An effect of the Reformation was a change of masters,

Roman Catholic writers claim, and Protestant critics do not quarrel with the assertion. What the church had to show in the way of literacy among the people who were not benefited by the Reformation is shown by the educational statistics in Southern and Eastern Europe.

One characteristic of the Protestant leaders in the United States and in the Protestant portions of Canada was the establishment of a system of primary and secondary schools, by which the people were given training in the pursuit of happiness. (We choose the phrase from the Declaration of Independence because the citizens made educational opportunities a factor in freedom and required of the schools not only learning and training, but also formation of character and standards of good conduct.) To obtain these objectives they cultivated a mixture of independence, of penetration into all classes of inhabitants (negroes for a while excepted), and of guarantees of the privileges of worship. This mixture was developed in the schools. It is true that the older colleges and universities were founded by the denominations of Christians in the country, in order to insure capable clerical and lay leaders.

The enormous influence of schools has always excited the cupidity of parties ambitious for power. Hence the attempt to have at least the co-operation of the teachers of the people has characterized every movement that sought popular influence. In times of national peril, strict control of the schools has been applied by the government. On the other hand, minorities know the value of injecting their ideas and objectives subtly among the youth in the guise of education.

The Modern View

But in America, Academic Freedom has become an ideal in itself, and its champions have demanded rights for it which rest on the principle that progress in culture demands untrammelled freedom of investigation and expression. Nicholas Murray Butler of Columbia University is quoted in the volume before us as having said to men entering Columbia, "You will enter here into an atmosphere of complete intellectual freedom. Each member of this university, teacher and taught alike, is under two limitations and only two, in matters of speech and of conduct. The first of these is the limitation put upon us all by the laws of the land, which are enforced by the properly constituted authorities. The second is the limitation in speech and conduct which an American gentleman puts upon himself. . . . The gravest and indeed the only university offence that one can commit is to be guilty of conduct unbecoming a gentleman."

We do not believe that President Butler's formula is universally satisfactory to the heads of other great institutions. Particularly difficult to nail down to a reliable standard of conduct is the code of a gentleman. The title was probably given to Pontius Pilate, to Louis XI and to Charles II of England. We read it as applied to those in the rank of duelists in the city of New Orleans in the first half of the nineteenth century. We doubt St. Paul's ability to qualify. He was too much concerned with gentleness to the weak and the unfortunate to be a gentleman.

But we return to our topic, *Academic Freedom*. No doubt it has qualities of merit, but it certainly has been sadly caricatured by persons who deceived many by premature guesses which they proclaimed under the sponsorship of professional positions.

What should be done? Well, certainly, when there is an outbreak of spiritual, moral, or civil heresy in an institution of learning, the Christian, honorable and patriotic students should ask correction of the error and if it is repressed they should seek halls of learning less kindly disposed toward teachers whose immature conclusions lack other authority than possessing the honor of a position.

And occasionally a taxpayer's suit is a corrective of a bad situation. After all they who pay and suffer should now and then take a hand in the management.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"HALLELUJAH, HALLELUJAH! THE LORD HATH SENT REDEMPTION UNTO HIS PEOPLE, HALLELUJAH!"

*In God, my Saviour,
I put my trust alone;
His word and favor
My help in need I own;
My life I tender,
And all I have as well,
In full surrender
To Thee, Whose grace I tell,
My soul's befriender,
My God Immanuel.*

*The loss sin wrought me
Through Satan's wiles, O Lord,
Thou Who hast bought me
Hast all by grace restored:
My thanks I render,
Myself to Thee I yield,
My Saviour tender,
My rock, my sun and shield,
My soul's defender,
On Thee my hopes I yield.*

*Keep me, Thy servant;
Let me obey Thee, Lord,
In spirit fervent
According to Thy word;
When doth forsake me
The frowning wall for aye,
And sufferings shake me,
Grant patience, be my stay
Until Thou take me
From this ill world away.*

*O faithful Saviour,
My sweetest rest and stay,
O let me never
From Thee in darkness stray!
My soul deliver
And guide Thy weary dove
By grace and favor
Home to the place I love—
My home forever—
Jerusalem above.*

—Anon. (Danish) 1600.

STIR ME, OH! STIR ME, LORD

"STIR me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!

Stir me to give, to go—but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, till Thou did'st give
Thine only Son, Thy best beloved one
Even to the dreadful cross, that I might live;
Stir me to give myself so back to Thee,
That thou can'st give Thyself again through me."—Harold W. Rose.

MASCOT MICKEY

By Grayce Keogh

BEFORE all the excitement which changed my life completely, I was just a tramp dog. Ever since I can remember I roamed the fields and highways of the country, the streets and avenues of the city, eating scraps and sleeping just any place. In those days I thought it was quite a dangerous, exciting life dodging angry farmers or unfriendly cows. Keeping a sharp lookout for nasty cats, or those terrible automobiles and trolley cars which rumble over the city, kept me on the go, I can tell you. But now! How my life has changed! I don't roam any more. I'm not a tramp dog, because I have a home and I'm loved and respected. My food is as fine as any dog could wish for, and though my life is more exciting and dangerous than I ever thought it could be in the old days, I love it!

Suppose I tell you how it all happened. I had wandered around the country for a number of weeks, but food and kindness were very scarce. My brown-and-white coat (I am a collie, you see) became shaggy and unkempt. I was thin and scraggy-looking, and even a tramp dog has pride, you know, so I thought, "The country is no place for a respectable tramp dog. I'll go to the city for a while and see what happens there."

Well, sir, I never expected the events that changed my life, I can tell you!

I hadn't any trouble reaching the city, but I was mighty hungry and tired when I did get there. There was a burr in my left hind paw and a patch of hair had torn from my coat when I was caught in some brambles. I was a sorry-looking sight, and all I wanted was to find some quiet place where I could sleep in peace until I felt strong enough to go out and hunt for a good square meal.

But quiet, peaceful places in the city are mighty scarce, and for a dog it's even harder to find them. However, after a day of being chased here and there and not finding a scrap to eat or a place to sleep, I discovered an old, abandoned shack standing alone, although there were houses on each side of it.

I nosed open the door and sniffed inquiringly as I walked in. It was empty, fortunately, and in one corner there was a heap of old sacks. I sank down upon them and in two minutes I was fast asleep and dreaming of a huge bone with great chunks of meat on it! In the excitement of all that happened after that, I didn't forget that bone, so you can imagine how grand it was! Anyhow, in my dream I had just begun to enjoy my treat when the lady who had given it to me said she would make a fire and cook the dinner. That sounded good to me, for, in spite of the bone, a dog likes something warm now and then. But my goodness, that lady really started a fire all wrong, and, before we knew it, that dream of mine was

just one big fire all over the place! It was so exciting.

"Woof! Woof!" I barked, and first thing I knew I wasn't sleeping any more. I was awake and there was a lot of smoke, which got in my throat and in my eyes and burned just terribly. I could hardly see, but I did make out that something was smoldering next to my heap of rags, and I knew that in two minutes that shack would be on fire and my home would be gone.

By that time I had backed away from the smoke, growling deep in my throat from sheer excitement. Then my brain began to whirl around and around, and I thought of all the houses on both sides of the shack. There was plenty of danger from that choking, smoldering fire, and I knew it was up to me to do something about putting it out!

"All those people may lose their lives unless I do something," I thought. So I nosed out of the door again and peered wildly up and down the street. For a minute my doggy heart sank, for it didn't look as if anybody was around, and I knew even a plucky collie dog like me couldn't put out a fire without help.

Just then, in front of a big, red building halfway down the street, I saw a man! He wore a splendid blue coat with brass buttons on it and a fancy cap and everything. I knew anybody dressed in such a grand uniform as that could put out a fire, so I limped painfully down to him, barking with all my might. I nosed his hand and leaped about and barked and tugged at his coat, even while my sore paw hurt like anything! He smiled at me, and I knew he was kind and friendly. Much as I longed to be pals with him and have my head scratched and my ears gently pulled, I knew it was no time for petting, so I dashed away two steps and then dashed back.

"Hello there, old fellow!" the man laughed. "What's all the excitement about?"

"Woof! Woof!" I barked, and just as plain as day that meant, "Fire! Fire!"

I was despairing of his ever knowing what I wanted, when that man looked up toward where I was running and saw the smoke coming out of the door of my shack! What excitement there was then! He didn't say a word to me, but ran into the big red building, shouting, "Fire! The old shack's on fire!"

Then, while I ran back to my new home, great red automobiles began to race out of the big building, their sirens shrieking and bells ringing. There were many men in blue uniforms such as my friend wore, and they piled out of the big trucks with a long, snake-like thing. In a few minutes water came out of it, and I knew it was a hose. I stood aside and let the men work; because after all they were saving my home.

It wasn't long before the fire was out and I heard my friend say, "Where's that collie? He reported the fire."

"There he is, Ben," one of the firemen said, pointing to me.

Now there was time to be patted on the head, so I limped up to Ben and licked his hands and he scratched my head until I felt I'd do anything for him. I tell you, after being a tramp dog all that time, it was just grand to have a friend!

(To be concluded)

QUEER LUNCH BASKETS

By Leslie Blake

OF COURSE, there is nothing surprising about boys and girls carrying their lunch-eon with them when they go on a picnic or for a day's fishing; but think of an animal or bird doing the very same thing.

There is the camel, for instance. Everybody knows that it carries its drinking water; but it does more—it carries its lunch as well. That hump on the camel's back is not a curvature of the spine, as it may seem, but is a mass of fatty substance. That lump, in fact, is the camel's lunch basket.

When a well-fed camel starts out on a journey across the desert its water pouch is full and its hump is big. When water fails, the camel has only to draw on its reservoir, and when food is wanting, the hump is called upon. In some way it is gradually absorbed, and for a long time after the camel is unable to find anything to eat, it can get along very comfortably indeed until the hump is used up; then it quickly starves.

The pelican carries a lunch basket, too. Its head is mostly bill, and on the end part of the bill is a flabby bag of tough skin. This bag can stretch and stretch until it can hold a great quantity of fish, for it is in that bag that the pelican puts the fish it catches for food.

When the bag is full the pelican rises from the sea, and with broad sweeps of its great wings flap slowly to shore, where it alights and prepares to enjoy the meal it has earned. One by one the fish are tossed into the air and go down head first into the wide mouth of the hungry bird. Now you can see the advantage of his lunch basket.

Some South American monkeys have curious little lunch baskets in their cheeks. They stuff food into their mouths until their cheeks are bulged out of shape. It looks as if they merely had their mouths full, but that is not true. They have queer little pockets in their cheeks in which they can stow away enough for a meal without interfering at all with the chewing of anything they may be eating and enjoying at the time.

Many other animals, such as the cow, the deer and sheep, have a way of laying in supplies of food, only in these cases they bite off grass and leaves and swallow them without chewing at all. This food goes into a special stomach, to lie there until wanted. When the animal is ready for dinner a ball of food is made up in that first stomach and sent into the animal's mouth. It can chew comfortably at that until it is all digested, and when the lunch basket is empty it is ready to be filled again for another meal.—*Junior Life*.

TRAINED NOSES

THAT civilized man has not entirely lost the amazing power of smell so common to the dog, the deer, the wolf, and the fox, is held by the naturalist, W. H. Hudson. He gives many remarkable instances in "A Hind in Richmond Park."

There was, for example, a little girl in London whose sense of smell was so acute that when she came in from a walk and saw a lot of hats hanging on the rack in the hallway, she could take the headgear down, one at a time, and by smelling of them identify the visitors.

Then there was James Mitchell, the blind boy, who was also deaf and dumb, and who was wholly dependent upon his sense of smell in his intercourse with others. He instantly knew when a stranger was in the room, no matter how quietly he had stolen in, by the sense of smell, and he also was able to estimate the character of a stranger by his scent, as a dog seems to make a distinction between friend and enemy in the same way.

A certain engineer was sent to a strange town to do some work. He took lodgings. Then he had a call back to the city for a few days. He said to the landlady that he did not want her to let his rooms to anyone while he was gone. He had paid for them and he wanted no stranger in there. He was very explicit in the matter. But while he was gone the landlady was persuaded to rent the rooms for one night, thinking that her other lodger would never know the difference.

The engineer came back and the moment he was in the room he called the landlady and told her that she had rented the room and that a stranger had slept in the bed. The woman denied this, but the engineer said that he knew he was right. The landlady looked at him in amazement and then asked him how he knew. The engineer declared that he could smell the scent of the stranger about everything in the room, and that this sense of smell had never led him astray. The landlady had to admit that she had rented the room for just one night.—*The Way*.

A NEW CAT-AND-CANARY STORY

THE cat saved the life of the canary. That, writes a correspondent, is the gist of an extraordinary story that a friend told me. My friend is fond of pets. Several years ago a neighbor of hers complained that her cat, which had just given birth to three kittens, refused to have anything to do with one of them. My friend told her neighbor that she would take the kitten and bring it up by hand. She fed the little thing from a spoon and while it was small kept it on the bed for fear someone would step on it.

At that time she also had a canary, which she let out of its cage for a while each day. The bird would often fly to the bed and, perching on the kitten's back, sit there to preen its feathers, and would even tuck its head under its wing for a short nap in the kitten's warm fur. The kitten never showed the least inclination to harm it. Even after the kitten grew older the bird

continued to sit on its back, and teased it sometimes by reaching over and pecking at its nose or its eyes.

One day, when the kitten had become a full-grown cat, the bird escaped through a door that had been accidentally left open. After three days had passed without anyone's seeing it my friend gave it up as dead. The cat was forlorn without its playmate; frequently it looked up at the empty cage and mewed or wandered round outdoors, mewing dolefully.

On the third day the lady heard the cat at the screen door; she called to it once or twice, and it answered; but she noticed that its voice sounded muffled and strange. She went to the door, and there stood puss with the lost canary in its mouth. The bird was unharmed, but nearly dead from hunger and exposure. First aid in the shape of warm milk and pepper, however, soon restored it to its normal health. The lady never knew whether the bird had been attracted by the cat's calls, or whether the cat had found it on the ground near the house. At any rate, the cat saved the bird's life.—*Youth's Companion*.

HOUSEHOLD HINTS

BROILED SALT MACKEREL. Let a large mackerel soak over night in fresh water. (Or if you should forget to let it soak, cover it with cold water, bring very gently to boiling point, then drain and repeat once or even twice.) Then cover with fresh water and bring to a simmer. Simmer about three minutes. Drain. Lay in broiling pan, dot with butter and brown lightly under a quick fire and serve piping hot.

A SONG OF FRIENDLY FOLKS

'Round the world are friendly folks,
Working all the time
To make life bright and happy
In every land and clime.

In Spain they gather olives ripe
In the golden sun;
'Round the world are friendly folks
Whose work is never done.

In Italy they gather nuts;
In France make pretty lace;
Hollanders plant tulips bright
Almost every place.

Mexicans gay blankets weave,
Make dishes out of clay;
Oh, 'round the world are friendly folks
Who work for me each day.—*Exchange*.

SMILES

HE—That fellow Blimp, the aviator, always takes his dog with him in his plane; says he's right at home in the air and enjoys flying.

SHE—What kind of a dog has he?

HE—Airedale.

GOD'S FORGIVING LOVE

Hosea Declares Our Loving God Forgives the Truly Repentant

By D. BURT SMITH

Hosea 6: 1-7; 14: 4-9. The Sunday School Lesson for April 14

THE prophets spoke for God. Their natural reaction to what they saw and heard affected their manner of speaking. Hosea, like Amos, resented the sinful ways of Israel. He scathingly rebuked their sins. He exposed their misfortunes and afflictions as punishment for sin. He held before them the only way out, which was to repent, confess and come back to God. Israel knew how much suffering had been endured. Their future was precarious. They had thought of alliance with other nations to get help to a way of freedom from affliction by oppressors. They had not thought of seeking God's help, although they retained the outward forms of worship and pretended to be loyal to God. The fact was that they perfunctorily kept up liturgical forms but in heart they were not right with God.

Words spoken for show, or religiousness displayed for effect, fool nobody. God cannot allow hypocrisy. It must not seem to be pay for His blessings. By no pretense can we deceive God. The way of the transgressor is hard, whether the transgression is by an overt act or a deliberately perverted thought. God's word rings loud and clear, denouncing anything about us that suggests deception. Words may be well spoken yet fail to satisfy God. It is when out of a sincere heart the mouth speaks that what we say reaches the ear of God and pleases Him.

Formal Repentance

Hosea had diligently discussed the sinful ways of Israel and the sad result of these ways on Israel's life. Affliction was a direct outcome of their evil ways. The course of repentance was recommended. The prophet emphasized the tenderness of God and His graciousness toward the repentant sinner. The people were influenced by the prophet's pointed message. They began making a gesture toward repentance. It is clear that they were not sincere, but were assuming the form of repentance in order to avert their afflictions. They talked about obeying the prophet, suggesting to one another that they return to God. But they indicated no decision to repent truly, and persistently keep away from their sins. They said God was good and gracious and loving and dependable, and that "after two days" everything would come all right. Their pretense at repentance would fool Hosea, silence him, and deceive God. They must talk as though seeking to know God. They must act well their part. Things of nature, such as the morning sun and the return of rains in season, were dependable. Likewise they could depend on God, in the sense that He would continue His blessings in spite of their sins. We read the first three verses and we think how well they sound and how clearly they indicate what repentant sinners would say. But it is a shock and a warning to us to discover that Israel did not mean these words, that they were in-

dulging in a piece of formal repentance to appease God for the moment.

Outward Religiousness

Verses four to seven review God's dealing with Ephraim, the large tribe of Israel often referred to as representing all Israel. God had done His best and was hurt at the heartless way in which the people treated Him. Still His love held them; He was ready to forgive them. There was nothing lacking in how God had blessed them. Likewise Judah had been a recipient of His favors. Yet their response was as transient as dew, and fickle as a passing, changing morning cloud. However, God had not despaired, but had worked with them, seeking to show them His love and His desire to have them restored to His favor. He wanted them always to be fit to receive His good things. His prophets had kept this fact before them. It was made plain to them that God was not asking for an elaborate, costly, hard ritual. What He sought was a manifestation of mercy, kindness, tenderness springing from genuine love to God. Disregard for God, a heart that was not fervid with devotion to Him, could not be shut out from God's sight by ritualistic worship, no matter how perfectly and artistically performed. Ample knowledge was available; they could not plead ignorance of the way of life God desired. They could not be blind to their folly. Their outward religiousness must have been realized by them. Nobody knows he is a hypocrite any better than does the hypocrite himself. Maybe we should inquire about pretense in ourselves. Maybe we are more religious in appearance than in thought and desire and purpose.

Real Repentance

In the last chapter of Hosea we come to a clearer view of real repentance and

THINK OF THESE

WE MAY know enough of God's love and forgiveness, but not live as well as we know.

We may have the semblance of repentance without the reality.

Maybe God goes beyond what is reasonable in His love and forgiveness.

There must be available a true explanation of God's longsuffering and patience.

Expressing a desire for forgiveness demands a willingness to repent.

DAILY BIBLE READINGS

M. God Desires Goodness. Hosea 6: 1-7.
T. God Forgives Sin. Hosea 14: 4-9.
W. God Loves Sinners. Hosea 11: 8-11.
Th. God Gave His Son. John 3: 16-21.
F. God Is Faithful and Righteous. I John 1: 5-9.
Sat. Prayer for Forgiveness. Psalm 51: 1-10.
S. Blessedness of the Forgiven. Psalm 85: 1-13.

what results therefrom. The faithful prophet had presented his message with telling persuasion. He had not been idle or procrastinating. He had kept the word of God constantly before the people. Then came a happier moment when he could assure Israel that God's anger was turned away, and that God's love had been allowed to take its course to heal them of their tendency to belittle their sins. A series of promises was added, showing how God would bring about for Israel a fruitful and pleasant situation. The secret of all this was the correct attitude of the people toward repentance. No longer were they satisfied with a formal repentance. The fallacy of pretense had been acknowledged. A reaction against idolatry had set in, and a positive declaration had been made against countenancing the presence of idols. The sincerity of their repentance was rewarded by assurance that God's blessings would be perennial and lasting. However, there must be a remembrance of God's requirement that they continue to walk in the ways of the Lord. Nor were they to forget that transgressors would fall. Hosea advocated the searching truth that our loving God forgives the truly repentant.

MANY OPINIONS

FINDING the way through many opinions to the one and only correct one is a test of patience and a proof of skill intelligently employed. We wonder whether there is any final opinion on any matter about which people can differ. If there is room for an opinion there cannot be a closed mind; even the opinion on which a person bets his life is likely to be proved false when another's opinion is set forth. It hardly behooves any of us to be stubborn about his opinion, lest he blush later to discover that he was wrong. Often what one believes very confidently is dissolved and proven to be unreliable.

We run into opinionated persons in every phase of life. Educators are not free from this classification; it is not exceptional to find one who derides any opinion that differs from his. Religious educators have been tainted with this self-boasting of opinion. It is sometimes discovered that the loudest praise of a personal opinion as the last word in religious educational procedure soon becomes something to ridicule. This does not suggest being opinionless. It merely points to the prudence of not being unwilling to see another's viewpoint, though doing so may demand a change of opinion. Far better is it to have opinions and be forced to change them than to be without any opinion at all.

How to guide pupils among the multitude of opinions keeping them from being harmed by evidently false ones and directing them to believe in the clearly right ones is a fairly good proof of a trustworthy teacher. To do this calls for careful, consecutive, and conclusive thinking, lest the teacher too soon be sold to some opinion. The source, the course, and the force of the opinion must be known, analyzed, and its usefulness well attested, before a teacher is at liberty to present it with insistence that it be accepted.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

HANDBOOKS OF THE CHURCH

THE COMMON SERVICE BOOK AND HYMNAL

Colossians 3: 16

It is very easy for forms to degenerate into formalism. Jesus met this degeneration in His day when the beautiful liturgy of the Jews had become a cold and ungracious formalism. Over and over again He sought to bring back to His people an appreciation of the inner meaning of their ceremonies. He did not succeed, yet He did not therefore discard the forms.

Luther met a similar formalism in the church of his day. One of the most revolting experiences of his life was to hear priests jesting in the Latin language as they officiated at the Mass. He made his pilgrimage to Rome with a deep sincerity of purpose. He expected to be thrilled with the glorious services of the holy city. Instead he returned to his home disillusioned and embittered. Formalism was at its height in Rome. The music and the words of the liturgies were still beautiful, but to those who sang them they had no reality. Yet Luther did not discard the forms.

There have been many Christian leaders who have gone through the same feeling of revolt against liturgical forms. Many contemporary reformers of Luther's time stripped the services of the church of all liturgical forms in the effort to secure reality in worship. Even musical instruments, stained glass windows and altars and crosses, were discarded, and the services and their setting made as plain as possible. But their problem was not so easily solved. The Lord's Prayer may become simply a form to those who pray it thoughtlessly. So with the reading of the psalms, which these reformers thought especially adapted for worship.

The Lutheran and Episcopal churches retained all that could be made of service in the liturgies of the Roman Church. Dr. Philip Schaff stated the principle in these words: "The foundation of the ritual of the Lutheran Church was laid in Luther's work, 'The Order of Service in the Church' (1523). It was his intention to retain all that was good in the service of the Catholic Church, while discarding all unevangelical doctrines and practices."

Dreams That Are Being Realized

Luther dreamed of an order of service that would be the same in all the German Lutheran churches. In his introduction to a liturgy that he had prepared, he wrote: "It would be beautiful and admirable if in every territory the order of service would be the same, and the surrounding towns and villages would follow the same." Henry Melchior Muhlenberg expressed the same hope for American Lutheranism: "It would be most desirable and advantageous if all the Evangelical Lutheran congregations in

the North American States were united with one another, and if they all used the same order of service and the same hymn book." The dreams of these two Lutheran leaders are being slowly realized. *World Lutheranism uses a liturgy that is essentially one.*

Tests for the Service

Luther believed in a liturgy that all could understand. Therefore he translated the liturgy from Latin into German, the language of the people. He believed the liturgy should conform to the doctrines and practices of the church. Therefore he applied the test of the Word to the inherited liturgy of the church. What the Word allowed, he felt it safe to retain. He also believed that the liturgy should be of practical service. Therefore he applied this last test to the liturgy. Even though any part of the liturgy was not out of harmony with the Word, it must also be of aid to those who were to use it for worship. These three tests should be applied to all liturgy: 1. Is it understandable? 2. Is it Biblical? 3. Does it aid in worship?

The Common Service

The word "common" here does not mean ordinary, but refers to the common, or general, use of the service. It was prepared in its present form by a Joint Committee of the three former general bodies that merged into the United Lutheran Church in 1918. It had been used in all three groups before the merger and was certainly an important factor in preparing for the merger. Today this order of service is used with little modification in practically all the Lutheran groups in America. The principle followed in its construction was "the common consent of the pure Lutheran liturgies of the sixteenth century."

The Propers

The Introits, Collects and Pericopes are of ancient origin. Their meaning is to be found in the words themselves. Introit means to enter and refers to the entrance of the priest within the chancel. A psalm was sung at this entrance and it came to be called the introit. Collects are prayers which collect and lead the thought of the congregation in a unity of prayer. They also collect the truths of the Scripture lessons into a prayer form. Pericope means literally to cut around and is the name for the series of Gospel and Epistle lessons selected for the entire church year. Passages are "cut out" of the vast store of Biblical truth so that those who come to worship will hear the story of redemption in its essential parts during a year.

It should thrill us to remember that Introits and Pericopes that were in use at the time of Emperor Charlemagne are still in our churches. Few of the Collects are less than twelve hundred years old. They have come to us through the centuries and unite not only the greater portion of Chris-

tendom today in their use, but also bear the pleas and praises of the ages.

The Larger Fellowship

In the words of the introduction of the Common Service Book: "This Common Service is in its newest parts as old as the time of the Reformation; in its order and in the great body of its contents, it represents the pure Service of the Christian Church of the West from the earliest times; it embraces all the essentials of worship from the establishment of the Christian Church on earth; and it has given expression to the devotions of countless millions of believers throughout many generations. It can lay claim, as can no other Order of Service now in use, to being the Common Service of the Christian Church of all ages. It can reasonably be tendered to all Protestants, who use a fixed order as the Service of the future, as it is of the past."

Certainly there is a new appreciation of liturgy in American Protestantism today. When we go into churches of other denominations we find orders of service in general use. The fear of forms no longer hinders their use. But where the forms of service are devised by the ministers, differing for each service, they become the reflection of the moods and peculiar beliefs of the ministers. How much better to have a form of service that represents the best Christian thought and experience of the ages! How wonderful that Lutherans can stop in any Lutheran church when away from home and find themselves at home in the service.

Know the Book

No Lutheran should be a stranger between the covers of our *Common Service Book with Hymnal*. Do you know where to find Collects and Prayers, additional to those listed under the proper days? Could you find the Litany Service? Did you know there were orders for morning and evening devotions, good for family use? Could you find the Passion History? Do you know about the occasional services, like those for funerals and weddings? How do you know when Easter comes next year and the other festivals? Where can you find out about the proper liturgical colors for the day? Is there any guide for the selection of proper psalms for a service? Is there a topical index for hymns? Could you find aid in selecting hymns for a particular Sunday in the Church Year? How are the hymns arranged; under what topics? These and other questions on the use of the Book may help us to become better acquainted with it. *Too bad we restrict its use to a Sunday service!*

TO LEADERS: Topic date, April 21. Much material used in this topic digest is from "The Lutheran Handbook." Your pastor will have other books in his library that will aid in presenting the program. By all means have a drill on the use of the Common Service Book. Next topic, *Christianity on the Campus*.

EFFECTS OF WAR ON INDIA

By the Rev. Joel Lakra, Rajahmundry, India

INDIA contains more than one-sixth of the world's population, and is commonly known as a sub-continent. India also forms the largest mission field for most of the Mission Societies, including our own.



REV. JOEL LAKRA

Therefore any development in India, religious, social or political, will be watched with interest by Christians as well as non-Christians throughout the world. In order to offer a bird's-eye view of the present situation, first as affecting the Lutheran

Church in India, and secondly as prevailing in the political field of India, the writer presents the following lines as desired by the editor of THE LUTHERAN.

Several American and European Lutheran Mission Societies are laboring in India, of which undoubtedly the United Lutheran Church Mission is the largest. The autonomous Gossner Field, where several German missionaries have been working, stands second. Besides the Gossner, there are three other German Mission Fields in India: the Schleswig-Holstein Mission area in the North Telign country; the Leipzig Mission in South India; and the Basel Mission in Malabar, South India.

India was declared a belligerent country as soon as war broke out in September, 1939. All German male missionaries were made prisoners of war and were taken to the concentration camps in different parts of India. At the same time the government of India expressed their desire that the spiritual, educational and philanthropic work hitherto carried on by missionaries of enemy nationality should be fully maintained. To this end they invited the advice and co-operation of the National Christian Council of India, Burma and Ceylon. The secretary of this Council interviewed personally the authorities of the India government.

Aided by Sister Missions

As soon as the German missionaries were removed from the field the sister missions came to the help of the distressed churches. The Gossner Church did not experience the shock which she did in 1914, for this time she is an organized autonomous body and easily took over all the work carried on by the interned missionaries. The National Lutheran Council in America has been the subsidizing body of the Gossner work for some time as the result of a resolution of the Lutheran World Convention. Thus no unusual hardship was felt by the Church when the few missionaries who were there were taken to the concentration camp.

The Schleswig-Holstein field was supervised by the Mission of the United Lu-

theran Church in America, and the Leipzig field was looked after by the Church of Sweden Mission and the Tamil Evangelical Lutheran Church. Such prompt interim arrangements were made in close co-operation with the Federation of Lutheran Churches in India.

As a result of the interview of the Secretary of the National Christian Council of India with the authorities of the Government of India, the leading German missionaries were released from the camps during the latter part of November, and were allowed to return to their respective fields with certain restrictions.

With the return of some of the interned missionaries came the problem of their maintenance, for the government would not maintain the released missionaries. The enlarged meeting of the Executive Committee of the Federation of Lutheran Churches in India was held at Guntur, December 19-21, 1939, and passed some very important resolutions on the problem. The meeting resolved to appeal to the Lutheran World Convention, through the National Lutheran Council, to raise at least \$30,000 in 1940 to subsidize the distressed fields. Another resolution requesting competent authorities to send such German missionaries home as may not be objected to by the government. This is the latest development of the situation of the Lutheran Church in India resulting from the World War.

The Political Situation

The Government of India has been British for about two hundred years. First it was ruled by the British East India Company, and after the mutiny of 1857 India became a British Empire and the Governor-General of India became also the Viceroy of India, directly responsible to the Secretary of State for India, who is a member of the British Cabinet. As the result of a declaration by the British Government during the last World War, a scheme of self-government was introduced into India in 1919, which was known as the Montague-Chelmsford Reform, according to which a kind of dual government was established in India.

Legislative Councils for Provinces and a Legislative Assembly for the Center were introduced by the reform. A majority of members were elected whereas the rest were both nominated and official members. The ministers were appointed by the Governor in the Provinces and by the Viceroy at the Center. Portfolios were called Reserved and Transferred in the Provinces, whereas all were Reserved at the Center. The Transferred Portfolios were offered to the Indians and the Reserved could be held, according to the choice of the governor, both by Indians and British, but all must be responsible to the governor and not to the Legislature. The Viceroy and the governors were directly appointed by His Majesty, the King of Great Britain.

India was not satisfied with the above reforms, and under the leadership of Mahatma Gandhi the Indian National Congress continued its agitation for further reform which must grant *Swaraj* (Swa=

self; raj=Government) to India. The agitation was started with non-violent non-co-operation with the British Government, which meant boycott of British goods, Government service, British courts, British schools, and everything British. It was at this time that some of the most prominent lawyers of the country, businessmen, professors, teachers, doctors and other leading personages joined the non-co-operation movement. Mahatma Gandhi went still further and started civil disobedience, which meant disobedience by the Indians of the civil laws of the British Government. Accordingly Mahatma Gandhi himself walked to a village called Dharsana on the West Coast and made salt, which is prohibited by law. Non-payment of taxes was another serious item on the civil disobedience program.

A Survey Ordered

At last the British Government, in 1928, sent a commission called the Simon Commission, named after the chairman, Sir John Simon. This commission had to make a survey of the whole Indian situation and submit its report for further reform of the Indian government. Boycott of the commission was expected, as the commission did not include Indians as members. The commission toured India, receiving deputations and taking statements from individuals and bodies, both official and non-official, as best they could. The writer headed a deputation of the people of his district to the commission and had a personal talk with Sir John Simon regarding the reforms to be introduced.

The report of the Simon Commission was submitted to the British Government, and was studied by them. Further consultations were made, particularly in the Round Table Conferences held in London, at which Indians nominated by the Government were present. After about seven years' preparation the British Government introduced the present Constitution of the Government of India in 1935.

Provincial Autonomy in 1935

According to the Government of India, Act of 1935, Provincial Autonomy was introduced in the British provinces of India. The dual character of the previous government in the provinces was abolished. All the portfolios were transferred to Indians. The official bloc in the Provincial Legislatures and also the system of nomination for membership were abolished. The ministers in the provinces became responsible to the Legislatures, and consequently the majority party held the reins of the Provincial Government. The governor retained his veto power, which is to be used sparingly, not interfering with the day-to-day duties of the ministers.

It was to be different at the center. The Defence and the Foreign Affairs Departments were still to be in the hands of the Viceroy, and hence of the British Government. The Central Legislature, though elected, had to include members from states ruled by Indian princes, who number about 600, small and great, and they are generally known to be most autocratic in their administration. These princes also are known to be loyal supporters of the British Government.

The Viceroy and the Provincial Gov-

ernors are to be appointed by the King Emperor. The Provincial Ministers do not have much hand in the Indian Civil Service, though the members of the service are posted under them. There are also certain areas in the provinces which are called excluded and partially excluded areas, for which the governors have special responsibility and the ministers do not have full responsibility for such areas.

The Act was brought into effect in 1935, as stated above, but actually works only so far as the provinces are concerned. The portion dealing with the Center is still to be applied. It was kept in abeyance owing to the opposition of almost all the Indians concerned.

The Congress rejected the whole Act both as touching the provinces and the Center, but with a declared policy of wrecking the new Constitution from within; contested the new election and secured a majority in seven out of eleven provinces. Thus seven provinces got entirely Congress Governments. In one of the four non-Congress provinces, the government was a coalition along with the Congress. The provincial autonomy worked peacefully for about two and one-half years without any incident, except that there was a general opposition to Constitution with respect to the Center.

Legislative Boycott

War clouds gathered in Europe. The British Government had to take precaution against probable enemies, and so dispatched certain Indian troops to points outside India. This was done against the wishes of the Congress. As a result, the Congress members of the Central Legislature, which is still working under the old Constitution, boycotted the meetings of the Legislature, though they continued their membership. This boycott still continues. The war was declared the beginning of September, 1939 against Germany, and the British Government declared India a belligerent country. Then, as war measures, the Viceroy promulgated several Ordinances, which did not come before the Legislature prior to their promulgation. All these went against the self-respect of the Congress.

Now the Congress felt justified in taking some action, and September 14, 1939, in a long resolution, the Working Committee of the Congress put forth its demand, the fulfillment of which by the British Government would be a condition for the willing co-operation of the Congress with the British in the war which is being waged. Mahatma Gandhi gave his support to their resolution. October 10, 1939, the All-India Congress Committee met and approved the action of the Working Committee. The most important paragraph in its resolution reads thus:

"The committee approves of and endorses the statement issued by the Working Committee, September 14, 1939, on

the war crisis and repeats the invitation contained therein to the British Government to state their war aims and peace aims. While the committee condemns Fascism and Nazi aggression, it is convinced that peace and freedom can only be established and preserved by an extension of democracy to all colonial countries and by the application of the principle of self-determination to them so as to eliminate imperialistic control. In particular, India must be declared an independent nation, and at present application must be given to this status to the largest possible extent."

Great Britain's Proposal

On behalf of the British Government, the Viceroy made an announcement October 17, 1939. His Excellency in his announcement, among other things, states that he is authorized by His Majesty's Government to say that at the end of the war they will be willing to enter into consultation with representatives of the several communities, parties and interests in India, and with the Indian princes, with a view to securing their aid and co-operation in the framing of such constitutional modifications as may seem desirable.

The Congress along with Mahatma Gandhi was disappointed at the announcement of the British Government, and as the second act of non-co-operation called upon the Congress ministers in eight provinces out of eleven in the Indian Empire to resign November, 1939. Obedient to the call, the eight Congress ministers tendered their resignations, which were accepted by the provincial governors with reluctance. There is a provision in the Government of India, Act of 1935, that the governors under such circumstances can take charge of the Government themselves for six months. Accordingly the governors have taken the governments of seven provinces upon themselves, whereas an alternative coalition ministry could be formed in the eight provinces. The Government has not taken any further step, nor has the Congress moved any further. Discussions are going on both in the press and on the platform, but nothing concrete has taken place on the date of writing this article (January 15, 1939).

The Rev. Mr. Lakra, now a member of the faculty of our Lutheran Theological Seminary at Rajahmundry, is a regularly ordained clergyman of our Church. His previous work was with the Gossner Church.

MILWAUKEE MISSION DEDICATED

UNITY CHURCH, Milwaukee, Wis., a Wartburg Synod mission, dedicated its new church Sunday, March 10. Two services were held, the first in the morning, at which the Rev. Merrell E. Boulton, father of the pastor, delivered the sermon. No doubt he was reminded of pioneer work done by himself as he officiated at this service in the parish of his son, who is also a missionary. The gifts and memorials were blessed at this service and include an altar, reredos, pulpit, lectern, baptismal font, communion and choir rails, and pews.

The dedication of the building was held in the afternoon, at which time the Rev. R. R. Belter, president of the Wartburg Synod, delivered the sermon. The Rev. M. E. Boulton of St. John's, Maywood, Ill.; the Rev. J. A. Goeken, secretary of the Wartburg Mission Board; and Pastor R. L. Boulton were the liturgists. Greetings were brought from the Board of American Missions by A. M. Knudsen, D.D., secretary of English Missions.

The new edifice is of Gothic architecture, and is of solid masonry and steel. The exterior is of a native Wisconsin stone. The furniture is of Wisconsin light oak with natural finish. There is permanent seating for 300 with additional room for 75 temporary chairs. There is a full basement with assembly hall, choir room, rest rooms, kitchen, and boiler room. The building measures 74 x 30 feet with a transept 18 feet long.

The building was financed by the Lutheran Brotherhood Insurance Company, the Board of American Missions and a local bank. Pledges of \$6,500 in note form payable in forty months were made by the members. The total cost of the building was \$20,900, and the furnishings \$1,755, of which \$971 was donated as memorials. Since ground was broken the last Sunday in October 1939, the congregation has paid \$1,750 on the principal of the new building debt with all interest paid to date.

The work at Unity was organized in March 1931 by the Rev. Gottfried Kempf, and the parish was served by the Rev. Robert L. Boulton since May 1934. The congregation numbers 380 confirmed members and 260 are enrolled in the Sunday school.



UNITY CHURCH, MILWAUKEE, WISCONSIN

DOWN OLD DOMINION WAY

Pastor John Schmidt Writes of Time-tried Congregations That Display Vital Interest in Their Church

TWO-FIFTHS of Virginia's population live on farms, so it is natural that many of this synod's congregations should be rural. And very many of these, because of the faithfulness of our lay people and the devotion of their pastors, are accomplishing remarkable things. The last convention of the Virginia Luther League was held in such a congregation. Several miles from the nearest town, Mt. Sydney, a beautiful brick church tops a hill overlooking open countryside. Salem Church, of which the Rev. P. J. Bame is now pastor, possesses a well-equipped building with splendid rooms for its educational program, an attractive auditorium for worship, and a large number of able and faithful workers. Especially notable is the large group of young people who shouldered the heavy responsibility of entertaining the synodical League. Latest reports from Salem relate that the council has voted to robe both pastor and choir.

Here in *Blacksburg* we have been particularly interested in watching a neighboring parish step forward under the able leadership of Pastor Elmer H. Ganskopp, who was placed there by the Board of American Missions. That parish, like the one the writer serves, is descended from old "St. Michael's German Lutheran and Calvinistic Congregation," that was established in the New River valley nearly two hundred years ago. Pastor Ganskopp has brought new life into the three congregations (he serves one preaching point in addition). Attendance is steadily increasing. A good financial program is in operation. And most important of all, an educational program has been put into effect that is creating new interest in Lutheran customs and music. If you have friends who need to be convinced of the value of the rehabilitation work of our Board of American Missions, bring them to Price's Fork Parish and you will transform them into ardent advocates.

111 New Members

In the *Cripple Creek Parish* of the Marion Conference Pastor W. V. McCray received 111 new members in the five congregations he serves; and this during his first year here! Congratulations are due him as well as his predecessors, who must have sown the seed faithfully.

The *Stony Man Parish*, of which the Rev. B. D. Castor is pastor, counts 175 years of history, but it considers that history only as an incentive to better work. A number of the members are tithers, several having started in 1940. According to a report in *The Virginia Lutheran*, "Several members read the entire Bible during the past year; 197 read through the New Testament." Need we be surprised at the good reports coming from this field?

The Virginia Synod lacks the magnificent distances of which my friends in Texas and Wyoming boast, but we do have a species of "circuit rider" down here. Over in Greene County, Tennessee, Pastor F. E. Dufford's annual report shows that he

THIS YEAR'S ACCESSIONS—I

Returns From 523 Parishes Show 10,452 Confirmations and Adult Baptisms; 8,023 Received by Letter and Otherwise. Total, 18,475. Infant Baptisms, 6,938

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
{Abbottstown, Pa.	St. John	J. R. Strevig	8	7	15	10
{East Berlin, Pa.	Trinity		7	6	13	8
Adamsville, O.	Zion	K. J. Bishop	2	—	2	1
	Good Hope		4	2	6	1
	New Hope		5	1	6	1
Albany, N. Y.	St. John	T. O. Posselt	47	8	55	43
Allentown, Pa.	Christ	W. R. Krouse	34	36	70	8
{Allentown, Pa.	St. Mark	C. E. Neudoerffer	18	8	26	14
{Alburtis, Pa.	Zion Lehigh		—	10	10	4
Allentown, Pa.	St. Michael	Conrad Wilker	35	40	75	21
" "	St. Peter	W. C. Heinly	40	25	65	20
" "	St. Stephen	A. W. Lindenmuth	37	18	55	18
Altoona, Pa.	Grace	B. A. Peters	9	15	24	9
" "	Trinity	R. W. Birk	19	26	45	16
Ambler, Pa.	St. John	R. D. Hershey	—	6	6	3
" "	Upper Dublin	M. L. Tozer	12	7	19	8
Ancram, N. Y.	St. John	W. A. Wietz	14	3	17	9
Anderson, S. C.	Holy Trinity	A. C. Clark	2	10	12	—
Anna, Ill.	Mt. Moriah	H. L. McGill	9	5	14	7
Aquashicola, Pa.	Jerusalem	M. L. Wahrmann	31	6	37	29
	St. John		—	12	12	17
Ardmore, Pa.	St. Paul	A. C. Kanzinger	11	27	38	3
Arendtsville, Pa.	Flohrs	G. H. Berkheimer	7	9	16	9
	Trinity		5	11	16	12
Aristes, Pa.	St. Peter	M. F. Good	20	4	24	1
Ashland, Pa.	St. James	C. E. Rudy	9	6	15	3
	St. Peter		10	—	10	6
Atlanta, Ga.	Messiah	J. M. Frick	1	5	6	1
Auburn, Pa.	St. John	G. S. Martin	12	8	20	7
{Audenried, Pa.	Salem	W. H. Guigley	10	3	13	8
{Beaver Meadows, Pa.	St. Paul		4	—	4	3
Austin, Tex.	First	F. W. Kern	32	36	68	17
{Baden, Pa.	Christ	C. S. Brewer	15	3	18	6
{Conway, Pa.	First		5	—	5	6
Baltimore, Md.	Augsburg	H. H. Hartman	8	4	12	6
" "	Grace	P. G. Weidley	27	18	45	18
" "	Luther Memorial	C. G. Empie	41	14	55	15
" "	St. John	L. M. Keller	30	13	43	24
" "	St. Paul	J. B. Rupley	50	43	93	21
" "	Second	P. C. Johnson	15	25	40	16
" "	Trinity	P. S. Baringer	26	40	66	39
Bear Poplar, N. C.	St. Luke	E. K. Bodie	33	6	39	7
Beaver Dam, Wis.	St. John	T. S. Rees	18	5	23	11
Bedford, Pa.	Trinity	G. I. Melhorn	29	13	42	19
Bellefonte, Pa.	St. John	C. E. Arnold	11	6	17	5
{Bellefonte, Pa.	Zion	P. J. Keller	3	1	4	6
{Howard, Pa.	St. Mark		—	1	1	—
{Mill Hall, Pa.	St. Paul		3	1	4	—
Bellerose, N. Y.	Holy Trinity	W. J. Derr	44	115	159	23
Bellwood, Ill.	Zion	B. F. Korte	17	9	26	13
Belmont, Wis.	Peace	Edward Amend	13	8	21	9
Bendersville, Pa.	Bethlehem	O. D. Coble	8	3	11	2
	Christ		5	4	9	2
	St. James		2	1	3	1
Berlin, N. J.	Holy Communion	F. P. Milleman	6	3	9	8
{Berrysburg, Pa.	St. John	P. O. Reitz	16	1	17	10
{Lykens, Pa.	St. John		18	7	25	11
Berwick, Pa.	Grace	H. R. Shipe	9	4	13	9
" "	Holy Trinity	A. W. Smith	14	26	40	15
Bessemer City, N. C.	Grace	G. W. McClanahan	3	3	6	5
Bethlehem, Pa.	St. Mark	M. A. Kurtz	18	16	34	7
" "	St. Paul	D. L. Steinhauer	13	7	20	10
" "	St. Peter	C. C. Snyder	45	40	85	27
Birmingham, Ala.	Christ	G. H. C. Park	6	22	28	4

drove his car 15,000 miles in the course of his duties. And our pastor at Willis, the Rev. *Virgil A. Cameron*, should be able to report a large total. He has a service in Willis, where he lives, every week. He holds services on alternate Sundays at Floyd, twelve miles from Willis, and at Gladesboro, thirty miles away, near the North Carolina line. And all of that driving is over mountain roads—breathtaking in their beauty and sometimes quite as breathtaking in another way when snow and ice cover the roads! This parish, too, is supported by the Board of American Missions.

Dr. Charles J. Smith writes very appealing articles. At least, a recent one which told of the need Roanoke College has for a new chemistry building resulted in a gift, by an unnamed donor, of \$15,000 for this cause.

Massanetta Summer Assembly is getting ready for another big week—July 29-August 4. Better make your reservation soon.

Pastor Raymond D. Wood of Christ Church, Staunton, has recently declined a call from South Carolina. We are happy that he decided to remain in the beautiful Valley of Virginia, where he is doing a fine work.

Virginia Heights Church, Roanoke, reports that it contributed a total of \$1,743 to the Anniversary Appeal, and, as its custom is, the apportioned benevolence was paid in full. Local needs? Yes, the congregation is busy gathering funds for a new and badly-needed building. But it does not use that fact as a smoke screen. The Rev. Edgar H. Knies is the capable pastor of this splendid congregation.

DR. G. MORRIS SMITH, president of Susquehanna University, Selingsgrove, Pa., announced that a two-year secretarial course will be offered next fall when the institution launches its eighty-third collegiate year. The curriculum is being set up by Dean Russell Galt so that on the completion of the course the student will be fitted for private secretarial and office work. Also, should the student at the end of the two-year course decide to continue and receive a college degree, it will be possible to do so in the regular four-year commercial course.

A Sub-freshman Day will be instituted on the campus this spring as a service to high school seniors interested in learning more about routine college life. President Smith has announced May 11 as the date. This is also the date of the annual May Day festival which has been a traditional attraction on the campus. High school seniors will be the guests of the university at all the events on these occasions.

MILWAUKEE HIGHLIGHTS

By the Rev. A. G. Streich

The Milwaukee District of the Wisconsin Conference Brotherhood gathered for an inspirational service at Pentecost Church on the evening of March 31. The general theme of the evening's discussion was centered about "Promoting General Interest in Brotherhood Work." Wisconsin Conference Brotherhood anticipates a lively organization in the near future.

The Milwaukee Ministerium of the United Lutheran Church sponsored Three-hour Good Friday services in the following churches: Cudahy, Epiphany, St. John's, Lake Park, St. Matthew's, Redeemer, Reformation and Unity. All of the United Lutheran churches in Milwaukee co-operated. The services from the Church of the Redeemer were broadcast over Radio Station WEMP. for those who were unable to attend services in the churches.

The Federation of Lutheran Laymen—including all except Synodical Conference—held their bi-annual banquet March 26, in the church parlors of Pentecost Church. The program was in charge of the Lutheran Welfare Society, who showed moving pictures of the work being done under their guidance in hospitals, county institutions, penal institutions, child care and case work with the unfortunates. It was a fine educational program presenting Christianity in practise in a field which in the past has been somewhat neglected by the Lutherans.

Among the names of our active clergy, again appears the name of the Rev. David H. Bucks, who shortly before Christmas met with a serious automobile accident. He will assume full charge of his congregation, Washington Park Church, shortly after Easter. We welcome him back into our midst.

CALLING LUTHERAN
NURSES

May 16, 1940

News About Something New

THOUSANDS of nurses will gather in Philadelphia, Pa., for the biennial conventions of Public Health Nurses, National League of Nursing Education, and the American Nurses' Association between May 12 and 18. How many of these professional women will be members of the Lutheran Church? Nobody knows. But many church leaders would like to know.

To the Lutheran Nurses' Guild of Chicago goes the credit of proposing a method by which nurses of the Lutheran Church may meet one another. Their idea has met with enthusiastic response. All Lutheran nurses are invited to a luncheon—May 16 at the Hotel Philadelphian, 3900 Walnut Street. A Philadelphia Nurses' Guild committee is perfecting arrangements. Lutheran Nurses' Guilds in Minneapolis, Milwaukee, Washington, Baltimore, New York are working for this occasion. Lutheran hospitals in Los Angeles, Omaha, Chicago, Toledo, Philadelphia and other

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Conshohocken, Pa.	St. Mark	G. E. McCarney	41	20	61	17
{Conyngham, Pa.	Christ	{A. H. Roth	{17	{9	{26	{13
{Mt. Grove, Pa.	Trinity	{.....	{5	{12	{17	{7
{Crestline, O.	First	{S. A. Metzger	{23	{31	{54	{7
{Leesville, O.	St. John	{.....	{2	—	2	1
Cumberland, Md.	St. John	E. P. Heinze	18	58	76	21
Danville, Pa.	{Trinity	{E. L. Leisey	{12	{10	{22	{17
.....	{St. Peter	{.....	{7	{4	{11	{4
Darby, Pa.	Trinity	C. S. Jones	6	3	9	14
Dayton, O.	St. John	Carl Driscoll	21	13	34	17
{Delroy, Pa.	Canadochly	{G. T. Hafer	{5	2	7	2
{Hallam, Pa.	St. James	{.....	{5	3	8	1
{Denver, Pa.	St. John	{W. R. Knerr	{11	6	17	8
{Bowmansville, Pa.	St. Paul	{W. R. Knerr (S)	{—	2	2	1
Des Plaines, Ill.	Trinity	P. K. Nordsiek	27	29	56	4
Detroit, Mich.	Augsburg	W. S. Avery	15	18	33	7
.....	Resurrection	R. R. Sala	8	10	18	4
Dickinson, Pa.	Centerville	W. A. Kump	5	1	6	4
Doylestown, Pa.	St. Paul	Bernard Repass	14	6	20	3
Dravosburg, Pa.	St. John	Oscar Woods	2	3	5	3
Dumont, N. J.	Our Redeemer	I. L. Sterner	21	64	85	14
Dunkirk, N. Y.	Grace	John Dimpfl	10	9	19	13
{Durham, Pa.	Evangelical	{.....	{5	{8	{13	{13
{Pleasant Valley, Pa.	Trinity	{E. E. Bieber	{1	{3	{4	{8
{Springtown, Pa.	Christ	{.....	{1	{3	{4	{3
{East Berne, N. Y.	St. John	{R. B. Greene	{3	{1	{4	{1
{Berne, N. Y.	St. Paul	{.....	{6	{2	{8	{2
East Liverpool, O.	St. John	J. F. Kindsvatter	14	15	29	18
East Mauch Chunk, Pa.	St. John	F. A. Shearer	21	3	24	4
East Stroudsburg, Pa.	Grace	J. S. Kistler	61	13	74	25
Elizabeth, N. J.	St. Mark	F. W. Schott	38	40	78	52
.....	St. Paul	J. H. Meyer	23	8	31	11
Elizabethtown, Pa.	Christ	Frank Croman	10	19	29	6
{Elizabethville, Pa.	Salem	{.....	{20	{5	{25	{4
{Gratz, Pa.	Simeon	{W. Z. Artz	{22	{2	{24	{6
Halifax, Pa.	St. Jacob		4	4	8	3
{Elkhart, Ind.	Grace	{J. D. Brosy	{34	{6	{40	{28
{Bristol, Ind.	Zion	{.....	{6	—	6	—
Elmira, N. Y.	Holy Trinity	C. E. Eichner	8	34	42	3
Elmira, Ont., Can.	St. James	L. H. Kalbfleisch	16	3	19	10
{Elmwood, Ont., Can.	St. John	{F. L. Howald	{6	{7	{13	{4
{Brant Twp., Ont.	St. Peter	{.....	{6	—	6	2
Emmitsburg, Md.	Elias	Philip Bower	16	3	19	30
Erie, Pa.	Luther Memorial	E. M. Gearhart	68	79	147	41
.....	Mt. Calvary	L. R. Fox	8	11	19	6
.....	St. Stephen	A. U. Gesler	36	12	48	30
Espy, Pa.	St. John	J. J. Weikel	12	12	24	7
Farmingdale, N. Y.	St. Luke	Bernhard Bohrer	11	12	23	4
{Fincastle, Va.	Wheatland	{.....	{17	{2	{19	{—
{.....	Trinity	{G. S. Derrick	{5	2	7	—
{Springwood, Va.	St. Mark	{.....	{1	—	1	1
Findlay, O.	Trinity	W. L. Harmony	8	13	21	8
Floral Park, N. Y.	Christ	R. M. Durr	28	29	57	16
Fond du Lac, Wis.	Our Saviour	B. J. Stecker	44	46	90	24
Ford City, Pa.	St. John	P. M. Scholl	15	3	18	10
Franklin Square, N. Y.	Ascension	D. R. Crouse	24	33	57	19
Frederick, Md.	Lutheran	{A. J. Traver	{43	{41	{84	{34
.....		{H. L. Schluderberg	{.....	{.....	{.....	{.....
Freedom, Pa.	{St. John	{E. V. Roland	{18	{6	{24	{7
.....	{House of Mercy	{.....	{4	{2	{6	{4
Freemansburg, Pa.	Christ	E. R. Kreidler	16	1	17	4
Freeport, N. Y.	Christ	D. G. Jaxheimer	43	22	65	49
Freeport, Pa.	Trinity	B. R. Shaffer	—	5	5	11
Galion, O.	First	H. R. Merle	6	3	9	12
Gallitzin, Pa.	St. John	W. C. Dunlap	10	7	17	7
Gallupville, N. Y.	Evangelical	N. Paris	4	3	7	—
Gardena, Calif.	St. John	G. H. Hillerman	4	5	9	7

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Gastonia, N. C.	Holy Trinity	G. S. Bowden	6	16	22	12
Germantown, N. Y.	Christ	W. J. Bielitz	4	2	6	4
Glasgow, Pa.	Glasgow Parish	Elmer Drumm	3	1	4	10
Glenfield, Pa.	St. Paul	W. R. Goff	9	6	15	3
	Rehoboth		12	6	18	7
Gloucester City, N. J.	Bethany	H. F. Muffley	6	4	10	3
Gordon, Pa.	St. Paul	A. C. Harris	4	5	9	8
Gothenburg, Nebr.	Zion	A. J. Duis	15	13	28	6
Gouldsboro, Pa.	Grace	V. B. Yeich	2	4	6	2
Grand Island, Nebr.	St. Paul	C. B. Harman	71	11	82	45
Grand Rapids, Mich.	Trinity	R. J. White	27	23	50	26
Greencastle, Pa.	Lutheran	H. B. Burkholder	7	6	13	6
Greenfield, Mass.	St. Paul	C. F. Boehner	1	4	5	6
Greenport, N. Y.	St. Peter	C. E. Butterer	4	2	6	2
Greensburg, Pa.	Zion	J. P. Harman	25	22	47	21
Guttenberg, N. J.	St. Peter & St. Paul	George Churlick	4	1	5	7
Hackensack, N. J.	St. Mark	H. P. Hansen	17	1	18	—
Haddon Heights, N. J.	Ascension	B. W. Krapf	10	10	20	1
Hamilton, Ont., Can.	St. Paul	J. H. Reble	17	5	22	16
	Trinity	W. A. Mehlenbacher	15	15	30	10
Hampstead, Md.	St. Peter	R. E. Carl	2	5	7	1
	St. Mark		5	—	5	1
Beckleysville, Md.	St. Abraham		6	3	9	1
Hanover, Pa.	Mt. Carmel	R. C. Schiebel	9	11	20	3
	St. Paul		3	23	26	8
" "	St. Matthew	H. H. Beidleman	60	55	115	47
	St. Paul	P. L. Foulk	28	32	60	10
" "	St. Paul	A. M. Hollinger	15	2	17	6
	St. David		—	3	3	12
	St. Bartholomew		—	2	2	6
Hanover Junction, Pa.	Zion		15	1	16	4
Jefferson, Pa.	Trinity	K. S. Ehrhart	9	2	11	6
Brodbecks, Pa.	St. Jacob		14	9	23	15
Steltz, Pa.	Bethlehem		9	10	19	7
Harlingen, Tex.	Grace	J. C. A. Pfenninger	5	1	6	6
Harrisonburg, Va.	Muhlenberg	A. J. Shumate	1	16	17	17
Harrison City, Pa.	Zion	W. E. Bauer	3	—	3	1
Boquet, Pa.	St. John		10	2	12	4
Hartford, Conn.	Trinity	H. Mackensen	3	9	12	14
Hartleton, Pa.	Hartleton	R. R. Clark	2	2	4	3
Laurelton, Pa.	St. Peter		2	1	3	11
Swengel, Pa.	Lutheran		4	—	4	—
Hasbrouck Heights, N. J.	Holy Trinity	Alfred Weber	13	27	40	4
Hastings, Nebr.	Second St. Paul	Otto Bergfelder	6	2	8	—
Hawley, Pa.	St. Paul	Walter Frederick	9	1	10	3
Hegins, Pa.	Friedens	C. E. Brodell	20	4	24	5
	St. John		10	—	10	4
	Christ		2	—	2	—
Heidelberg, Ont., Can.	St. Peter	K. J. Knauff	5	9	14	8
Erbville, Ont., Can.	St. Paul		—	3	3	1
High Point, N. C.	Emmanuel	F. L. Conrad	12	15	27	11
High Spire, Pa.	St. Peter	R. R. Bergstresser	27	18	45	4
Hilltown, Pa.	St. Peter	A. T. Smith	15	6	21	4
Perkasie, Pa.	St. Andrew		5	9	14	9
Holidaysburg, Pa.	Zion	M. S. Kemp	37	30	67	11
Houston, Tex.	Grace	N. H. Kern	19	19	38	4
Howard Beach, N. Y.	St. Barnabas	J. E. Endres	28	18	46	20
Hudson, N. Y.	Emanuel	B. W. Pfeil	9	2	11	6
Harlemville, N. Y.	Immanuel		3	—	3	—
Hudson Heights, N. J.	Trinity	J. H. Wagner	30	35	65	29
Hughesville, Pa.	Trinity	H. G. Stuempfle	23	10	33	11
Huntingdon, Pa.	St. James	E. L. Manges	19	18	37	9
Huntington, W. Va.	St. Paul	C. R. Plack	19	25	44	9
Imler, Pa.	St. Paul	C. C. Frazier	9	—	9	3
	St. Peter		8	4	12	11
Bedford, Pa.	Messiah		2	—	2	2
Cessna, Pa.	St. John		8	2	10	2
Indiana, Pa.	Grove Chapel	C. T. Schlotter	5	—	5	—
Marion Center, Pa.	Bethel		3	—	3	—
Indiana, Pa.	Zion	A. J. Pfohl	35	44	79	14

centers are interested. Institutional pastors and societies will help. Pastors for students of the United Lutheran Church and of the American Lutheran Conference consider this a great opportunity for service.

Sponsors for Luncheon

Edith A. Bergquist, R.N., Chicago, Executive Secretary of Illinois State Nurses' Association.
Mabel E. Haggman, R.N., Superintendent of Nurses, Augustana Hospital, Chicago.
Edna Thornblade, R.N., president of Lutheran Nurses' Guild, Chicago.
Sister Ragna Nord, R.N., Director of Nurses, Lutheran Deaconess Hospital, Chicago.
Sister Anna Ebert, R.N., Directing Sister, Lankenau Hospital, Philadelphia.
Beatrice Ritter, R.N., Dean of School of Nursing, Temple University, Philadelphia.
Elsa Nicolai, R.N., Philadelphia General Hospital, Philadelphia.
Emily Kleb Eck, R.N., formerly Executive Secretary of the District of Columbia Graduate Nurses' Association.
Hester Empie, R.N., Secretary of Lutheran Nurses' Guild, Baltimore.
Sister Olive Cullenberg, R.N., Superintendent of Nurses, Immanuel Hospital, Omaha.
Minnie M. Beltz, R.N., President, Lutheran Nurses' Guild, Milwaukee.
Sylvia R. Melby, R.N., Superintendent of Nurses, Fairview Hospital, Minneapolis.
Mabel Hertsgaard, R.N., Superintendent of Nurses, St. Luke's Hospital, Fargo, N. D.
Bernice Carlson, R.N., Pasadena, Calif.
Eileen Kraable, R.N. Deaconess Hospital, Spokane, Wash.
Alice Swanman, R.N., Emmanuel Hospital, Portland, Ore.

Objectives of Nurses' Guild

- To encourage daily devotions as well as private and group study of the Bible.
- To foster a conscious Christian attitude in facing personal and professional problems.
- To emphasize and to arrange for services of worship and the celebration of the Holy Communion.
- To study the program of the Church and to take an active part in making it effective.
- To provide wholesome social life and Christian friendship.
- To develop a national fellowship of Lutheran nurses.

MARY E. MARKLEY.

NORTHWEST SYNOD'S LEADERSHIP CAMP

ONE hundred seventy-five campers are expected to attend the Bible Camp of the Central Conference, Northwest Synod, at Green Lake, Spicer, Minn., August 4-11. The Rev. Theodore K. Finck of the Parish and Church School Board is to be camp guest, and the Rev. N. K. Feddersen will again head the staff as dean. The camp has steadily grown in the past years, and the contribution that it has made to the congregations that have been represented there by way of leadership training have made it an indispensable part of the Central Conference program.

PHYLLIS LINDBERG.

CHRIST CHURCH, ALLENTOWN, PA., FILLS PASTORAL OFFICE

The Rev. Walter R. Krouse Installed in
Vacancy Created by the Death of
G. Harold Kinard, D.D.

AFTER a vacancy extending over several months Christ Church, Allentown, Pa., called the Rev. Walter R. Krouse of Atlantic City, N. J., to take up the extensive and important work devolving upon the pastor of that parish. Pastor Krouse accepted the call and was installed February 25.

His service of St. Andrew's, Atlantic City, began November 1, 1933. Conditions at that time were such as to give unlimited opportunities to the pastor of the congregation to concern himself with a never-ceasing round of duties. They began, of course, with the ministry of the Word and Sacraments. For a seashore resort, such as is Atlantic City, this meant a congregation during the summer months and at certain seasons, such as Christmas and Easter, a pulpit and worship ministry to persons who had come to the resort as guests. For twelve months in the year there is a resident membership in Atlantic City, and these are what one might describe as the winter congregation.

The building equipment of St. Andrew's left a good deal to be desired. The original church was constructed under the sponsorship of the late William Ashmead Schaeffer, under whose missionary ministry the congregation was chartered. The facilities of the church were made inadequate by the growth in population of Atlantic City both resident and visiting. During Pastor Krouse's ministry changes were made in the structure, so that its accommodations were enlarged to the point where a Sunday school was housed which grew from a group of fifteen to a school of two hundred seventy-five regular members. The church structure was so arranged as to accommodate four hundred persons, and by having three services each Sunday—Matins at 7.30, The Service at 11.15, and Vespers at 8.00 P. M.—the demands for worship were satisfied.

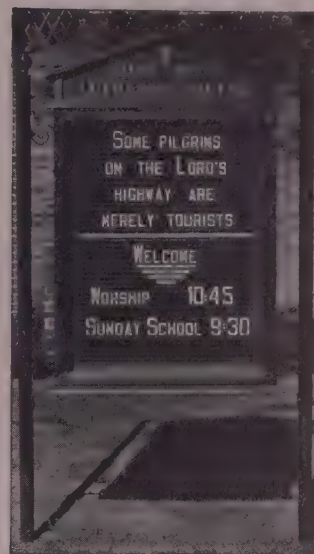
Pastor Krouse found time and value in participation in the community agencies of Atlantic City. He was a member of the boards of the Travelers' Aid Society, the Visiting Nurse and Tuberculosis Association, and the Child Welfare Association. He served as president of the Ministerial Union, whose membership is made up of Protestant pastors resident in Atlantic City. He was not required by local duties to disregard synodical activities. He was president of the New Jersey Conference and contributed to the progress of the Ministerium of Pennsylvania, in part by accommodating its members at annual synodical conventions.

THE LUTHERAN is happy to report from North Austin Church, Chicago, that Pastor Otterbein is progressing toward recovery from the stroke that occurred last March. Thursday, March 28, "he was sitting up and talking quite clearly. He has taken a few steps. Everyone is quite hopeful."

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Jacksonville, Fla.	St. John	C. F. H. Krueger	19	44	63	11
"	St. Mark	G. F. Hart	3	23	26	13
Jamaica, N. Y.	Incarnation	A. P. Schilke	53	13	66	18
Jamaica South, N. Y.	St. Peter	L. A. Failing	58	3	61	26
Jamaica, N. Y.	St. Thomas	E. H. Lehr	21	26	47	28
Janesville, Wis.	St. Peter	H. C. Rex	39	18	57	14
Jersey City, N. J.	Redeemer	J. E. Heindel	45	15	60	15
Jersey Shore, Pa.	St. John	W. R. Fitzgerald	20	60	80	14
Johnson, Nebr.	St. Matthew	E. C. Hansen	2	3	5	6
Johnstown, Pa.	St. Paul	J. H. Deutschlander	18	3	21	12
"	Trinity	R. J. Meyer	35	25	60	22
"	Zion	Theodore Buch	76	7	83	52
Kannapolis, N. C.	Kimball Memorial	J. L. Norris	12	11	23	8
Kendall, N. Y.	Concordia	J. C. Krahmer	11	3	14	10
Kent, O.	Trinity	H. E. Hamme	11	10	21	8
Kings Mountain, N. C.	St. Matthew	L. B. Hamm	15	3	18	10
Kingston, N. Y.	Redeemer	R. S. Gaenzle	28	1	29	12
"	St. Paul	P. M. Young	11	7	18	5
Kingston, Pa.	Holy Trinity	D. A. Menges	25	21	46	18
Kitchener, Ont., Can.	St. Mark	A. G. Jacobi	37	55	92	15
"	St. Matthew	John Schmieder	86	—	86	62
Kittanning, Pa.	St. John	G. N. Lauffer	24	14	38	15
Kokomo, Ind.	St. John	O. H. Friedmann	7	11	18	3
Lafayette, O.	Zion	M. A. Packer	7	—	7	—
Lancaster, N. Y.	St. John	G. M. Bock	46	55	101	52
Lancaster, Pa.	Advent	James Harrison	15	3	18	8
{Lancaster, Pa.	Ascension	R. F. Herr	9	3	12	3
{Rohrerstown, Pa.	Trinity		1	—	1	1
Lancaster, Pa.	St. Stephen	H. D. Fague	23	20	43	14
"	Zion	F. W. Wackernagel	20	7	27	16
Lansdale, Pa.	Trinity	W. P. Reumann	55	31	86	30
Laurel, Miss.	Grace	J. A. Sanders	—	2	2	1
Laureldale, Pa.	Calvary	M. K. Trexler	24	31	55	33
Lawrence, Mass.	Lutheran	Oscar Krauch	16	6	22	8
Leacock, Pa.	Zion	J. R. McClellan	8	5	13	1
Lebanon, Pa.	Seventh Street	E. A. Chamberlin	33	12	45	23
Lemoyne, Pa.	Trinity	E. S. Frey	22	8	30	11
Lenoir, N. C.	St. Stephen	L. S. Miller	4	14	18	3
{Liberty, Pa.	Friedens	C. E. Staub	13	3	16	3
{ " " "	Salem		—	1	1	1
{ " " "	Liberty		—	2	2	1
{Nauvoo, Pa.	St. Paul	C. F. Hildebrand, Jr.	—	1	1	1
Ligonier, Pa.	{St. James		20	6	26	3
"	{St. Paul		17	3	20	2
Little Neck, N. Y.	Christ	L. F. Gerhart	12	10	22	5
Louisville, Ky.	Fenner Memorial	F. O. Taafel	8	30	38	22
"	Grace	J. H. Laughner	54	2	56	12
"	Memorial	A. G. Belles	9	16	25	11
{Luray, Va.	St. Mark	Glenn Boliek	8	4	12	7
{Kimball, Va.	Bethlehem		3	4	7	—
Lynbrook, N. Y.	St. John	C. S. Kirkegaard	26	19	45	30
Lynchburg, Va.	Holy Trinity	M. L. Minnick	9	14	23	2
{Lyon Station, Pa.	St. Paul	R. C. Miller	8	—	8	—
{Bernville, Pa.	St. Thomas		3	—	3	—
Macungie, Pa.	Grace	J. B. Renninger	12	2	14	7
Magnolia, N. J.	Holy Trinity	H. P. Gerhard	15	9	24	9
{Magnolia, O.	Trinity	H. G. Blickensderfer	5	10	15	8
{Sandyville, O.	Sandyville		3	3	6	2
{North Industry, O.	North Industry		4	4	8	7
Manheim, Pa.	Zion	J. F. Knittle	17	9	26	3
Manlius, Ill.	Lutheran	E. S. Ewald	22	8	30	13
Mansfield, O.	St. Paul	H. L. Gilbert	27	24	51	16
Martinsburg, W. Va.	St. John	F. R. Wagner	19	6	25	10
Mason City, Iowa	Central	Walter Kampen	7	49	56	11
{Massillon, O.	Trinity	J. E. Zimmerman	7	2	9	6
{Clinton, O.	Trinity		4	3	7	1
Mauch Chunk, Pa.	St. John	A. C. Planz	35	5	40	16

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Maynooth, Ont., Can.	Christ		17	—	17	8
Denbigh, Ont., Can.	St. Paul	P. G. R. Pfeiffer	7	—	7	3
Raglan Twp., Ont., Can.	St. Stephen		7	6	13	11
McClure, Pa.	St. John		12	2	14	4
"	St. Matthew	A. J. Henning	7	7	14	13
Troxelville, Pa.	St. James		11	—	11	8
McKeesport, Pa.	St. John	M. E. Cole	32	10	42	9
"	Trinity	N. E. Kieffer	17	9	26	7
McSherrystown, Pa.	St. Paul	E. P. Senft	19	8	27	7
Meadville, Pa.	Trinity	P. E. Daugherty	19	12	31	11
Mechanicsburg, Pa.	Trinity	M. E. Brenneman	8	1	9	3
Melbourne, Ky.	St. John	William Hoffman	5	—	5	3
Miamisburg, O.	First	C. H. Starkey	62	26	88	16
Middleburg, N. Y.	St. Mark	W. D. Worman	1	—	1	5
Middlebury, Ind.	St. Paul	G. C. Goering	4	1	5	1
	St. John		12	—	12	—
Middle Point, O.	Trinity	J. R. Bender	6	2	8	3
Elida, O.	Trinity		3	1	4	2
Middletown, Md.	Zion	D. F. Brake	34	17	51	34
Middletown, Pa.	St. Peter	R. L. Lang	45	10	55	26
Middle Village, N. Y.	Trinity	H. C. Wasmund	57	36	93	—
Miles, Tex.	Trinity	E. Rowoldt	11	14	25	8
Millvale, Pa.	Christ	C. B. Daniels	29	15	44	8
Millville, N. J.	St. Paul	H. A. Steinmann	14	6	20	3
Milwaukee, Wis.	Golgotha	Gottfried Kempf	17	32	49	17
"	"	A. A. Zinck	33	70	103	47
	Redeemer					
Minerva, O.	St. Paul	W. E. Holmgren	8	8	16	7
New Franklin, O.	St. John		6	3	9	3
Monaca, Pa.	Redeemer	C. E. Read	24	1	25	20
	Van Kirk		—	—	—	6
Monessen, Pa.	St. Paul	R. F. Steininger	18	11	29	14
Montevideo, Minn.	Mt. Olive	C. W. Fagerlin	7	10	17	4
Montoursville, Pa.	Bethany	O. E. Sunday	28	22	50	15
Morrisburg, Ont., Can.	St. Paul	A. F. Buehlow	8	—	8	4
Riverside, Ont., Can.	St. John		8	—	8	4
Mt. Ephraim, N. J.	Advent	W. J. Leifield	13	11	24	—
Mt. Jackson, Va.	Solomon	A. K. Yount	14	1	15	2
	St. Mary		8	4	12	—
Mt. Sidney, Va.	Salem	P. J. Bame	13	12	25	5
Mt. Vernon, N. Y.	St. Paul	Edward Stauderman	23	12	35	26
Mukwonago, Wis.	Mt. Olive	H. W. Saeger	8	—	8	30
Muncie, Ind.	Holy Trinity	L. H. Wyandt	13	14	27	2
Narberth, Pa.	Holy Trinity	C. A. Senft	10	17	27	7
Nashville, Tenn.	Memorial	H. C. Castor	7	14	21	3
Nenah, Wis.	St. Paul	S. H. Roth	49	51	100	37
Neffsville, Pa.	St. Peter	C. E. Rice	9	14	23	9
East Petersburg, Pa.	Zion		4	4	8	5
Nesquehoning, Pa.	Zion	F. E. Reichard	10	1	11	3
Packerton, Pa.	Zion		—	4	4	11
Long Run, Pa.	St. John		—	—	—	7
Newberry, S. C.	Redeemer	E. B. Keisler	24	28	52	8
New Brunswick, N. J.	Emanuel	A. H. Holthusen	23	6	29	12
New Cumberland, Pa.	St. Paul	E. S. Falkenstein	20	16	36	10
New Hamburg, Ont., Can.	Trinity	H. R. Mosig	26	6	32	13
New Haven, W. Va.	St. Paul	E. A. DeJerus	2	1	3	3
New Holland, Pa.	Trinity	G. W. Wilt	30	3	33	4
New Middletown, O.	Zion	C. E. Flath	14	10	24	7
New Oxford, Pa.	First	G. E. Sheffer	19	16	35	9
New Ringgold, Pa.	Friedens		38	1	39	—
McKeansburg, Pa.	Christ	M. L. Shelly	2	2	4	—
Tuscarara, Pa.	Advent		5	—	5	—
New Springville, N. Y.	Immanuel	H. A. Meyer	25	3	28	9
New Tripoli, Pa.	Ebenezer		21	1	22	4
Lynnville, Pa.	St. Peter	L. M. Bond	3	—	3	2
Seiberlingsville, Pa.	St. Paul		3	—	3	1
Newville Pa.	Upper Frankford					
	Charge	F. A. Lundahl	7	—	7	13
"	Zion	P. F. Curfman	6	15	21	4

"And let him that heareth say,
Come, to all yet far away"



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PENNSYLVANIA FLOODS

Anxiety Felt by Congregations and Churches
as Susquehanna River Overflows Banks

By Telegrams to THE LUTHERAN

Sunbury, April 2, 1940

From Pastor Charles B. Foelsch:

Crest of flood seems past. Situation well in hand. Trinity, Grace and St. Luke's properties unaffected. St. Luke's with Pastor Duerr in charge rendering notable service, housing hundreds of refugees. Zion Church and parsonage moderate damages. Not comparable to 1936 flood, but homes of many members damaged.

Williamsport, Pa., April 2

From Pastor J. R. Houser:

Williamsport fortunately escapes flood. No damages.

The Rev. Gunnar Knudsen, Scranton, Pa.,
Reports to "The Lutheran" on Flood
Conditions in Eastern Pennsylvania

By Telephone, April 2

ROWBOATS have again been the standard mode of travel in the Susquehanna and Wyoming Valleys of Northeast Pennsylvania. A five-inch snowfall plus twenty hours of heavy rainfall, combining with quickly melting snows on frozen ground, sent streams and rivers on another rampage of destruction. The floods have been met with a new resistance, and the suffering, death, loss, and misery of the 1936 floods have not been repeated. Well-organized units of relief, Coast Guards, and American Legion units quickly cleared the way. Dikes and flood prevention work efficiently done since the last flood have alleviated the greatest danger. Kingston, Wilkes-Barre, Plymouth, and Sunbury are the communities hardest hit. The Susquehanna River is at the same level as in 1936, but protective measures since that flood have minimized the dangers.

Fire threatened to add further destruction on Monday afternoon in Kingston, when three 100,000-gallon tanks of gasoline broke from their moorings and exploded, sending flaming oil over the rising waters. Efficient work on the part of Coast Guards prevented the spread of fire.

Lutherans are not immune to floods. St. Paul's congregation, Scranton, was affected, with about one-third of the membership marooned, with cellars and streets filled with water. Trinity Church, Kingston, the Rev. David Menges pastor, fortunately lies on higher ground. Pastor Menges told us Monday evening that they had not suffered except from seepage, because a vein of sand runs directly under their church. He claims that Kingston would not have been affected had not one of the flood gates built recently by army engineers broken from the pressure of the rising Susquehanna. St. John's Church, Wilkes-Barre, the Rev. Francis R. Edwards pastor, situated at one of the lowest points on the Susquehanna, has ten feet of water in the parish house basement, where the gymnasium and primary rooms are located. The parsonage, located next to the church, has a completely filled cellar. Other areas

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
New York, N. Y.	Bethany	G. V. B. Schumann	24	9	33	11
"	Emmanuel	A. S. Hardy	11	5	16	18
"	{Holy Trinity	{Paul Scherer	{13	{76	{89	{15
"	{St. James		{1	{7	{8	{1
"	Our Saviour's					
"	Atonement	C. C. Hine	34	28	62	21
"	St. Peter					
"	(Manhattan)	A. B. Moldenke	16	14	30	20
"	St. Thomas	W. C. Otten	17	—	17	10
"	Zion	William Popcke	26	141	167	68
{Nook, Pa.	St. Paul	{H. W. Webner	{9	{1	{10	{3
{Port Royal, Pa.	Port Royal		{23	{12	{35	{14
Northampton, Pa.	Zion	A. S. Deibert	23	6	29	15
North Tonawanda, N. Y.	Grace	John Sprock	—	20	20	14
Norwood, Pa.	Immanuel	W. V. Garrett	19	21	40	11
{Noxen, Pa.	St. Luke	{J. R. Albright	{5	{2	{7	{—
{Laketon, Pa.	Reformation		{7	{—	{7	{5
Numidia, Pa.	St. Paul	J. F. Bruch	9	1	10	—
Oberlin, Pa.	Salem	L. K. Young	18	9	27	10
Oglethorpe, Ga.	{St. Luke	{J. D. Zeigler	{9	{—	{9	{—
"	{St. John		{8	{—	{8	{1
Oklahoma City, Okla.	First	F. H. Bloch	10	82	92	29
Oldwick, N. J.	Zion	J. H. Munnich	7	5	12	—
Omaha, Nebr.	St. Mark	W. C. Stump	26	4	30	11
Oneonta, N. Y.	Atonement	F. L. Gollnick	22	17	39	17
Orangeburg, S. C.	Orangeburg	A. H. Boozer	6	6	12	2
Oswego, N. Y.	St. Paul	J. A. W. Kirsch	17	—	17	14
Ottawa, Ont., Can.	St. Peter	A. W. Lotz	9	26	35	8
Ozone Park, N. Y.	Christ	E. A. Meyer	1	16	17	30
Palatine Bridge, N. Y.	{Trinity	{Stanley Haverly	{5	{—	{5	{3
"	{Palatine		{3	{—	{3	{3
Pearl River, N. Y.	First	E. B. Buller	25	25	50	—
Perrysville, O.	St. John	G. M. Schrack	15	6	21	6
Philadelphia, Pa.	All Saints	O. J. Warnack	10	6	16	12
"	Ascension	A. W. Shumaker	10	8	18	4
"	Bethel	I. H. Hagedorn	28	86	114	55
"	Bethlehem	C. O. Dierolf	4	5	9	7
"	Christus	C. H. Runze	3	2	5	7
"	Friedens	M. O. Dietrich	19	17	36	35
"	Good Shepherd	C. H. Moyer	22	33	55	20
"	Immanuel	Henry Cornelsen, Jr.	29	35	64	12
"	Lutheran Settlement	F. M. Brown	9	—	9	—
"	Mediator	T. R. Scholl	29	6	35	10
"	Muhlenberg	C. F. Dapp	14	18	32	10
"	Nativity	J. C. Fisher	24	42	66	28
"	Prichard Memorial	W. L. Dillman	36	18	54	26
"	Prince of Peace	J. M. Kleckner	35	36	71	8
"	Redemption	P. W. Dieckman	23	7	30	4
"	St. Andrew	R. J. Wolf	9	13	22	10
"	St. James	I. S. Fritz	28	26	54	12
"	St. Johannis	W. E. Brandt	—	36	36	4
"	St. John	C. E. Hays	22	38	60	11
"	St. John					
"	(Melrose Park)	K. P. Otten	13	15	28	14
"	St. Luke	J. W. Richards	11	13	24	19
"	St. Matthew	T. B. Peery	13	8	21	16
"	St. Thomas	L. Yaure	3	6	9	3
"	St. Timothy	H. W. Reisch	23	12	35	13
"	Salem	Francis Miller	12	6	18	10
"	Temple	W. G. Boomhower	35	31	66	17
"	Trinity	F. M. Urich	39	13	52	30
"	Zion (Olney)	Bela Shetlock	56	46	102	26
Phillips, Wis.	St. John	A. C. Baumgaertner	15	5	20	21
Phillipsburg, N. J.	Grace	W. K. Reinert	47	13	60	24
Phillipsburg, Pa.	First	E. L. Pee	14	7	21	10
Phoenixville, Pa.	Central	C. F. Trunk, Jr.	—	7	7	8
"	St. John	N. E. Miller	31	9	40	—
Pine Grove, Pa.	St. Peter	J. E. Youse	50	16	66	28
Pittsburgh, Pa.	Holy Trinity	W. A. Berkey	9	14	23	6

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Pittsburgh, Pa.	Mt. Olivet	E. P. Wentz	4	1	5	4
"	Mt. Zion	J. B. Kniseley	65	47	112	26
"	St. James	J. W. Thomas	10	1	11	9
"	St. Mark	J. M. Weber	17	19	36	7
Plymouth, O.	First	R. C. Wolf	23	10	33	9
Polo, Ill.	Polo	C. D. Kammeyer	13	15	28	10
Portsmouth, Va.	First	J. I. Coiner	14	31	45	11
Pottstown, Pa.	Emmanuel	L. A. Krouse	61	22	83	30
"	Grace	A. S. Wohlsen	50	8	58	4
"	Transfiguration	R. C. Klick	10	15	25	14
Pottsville, Pa.	Trinity	E. W. Weber	93	30	123	49
Quakake, Pa.	Christ	F. S. Blank	—	10	10	10
Reading, Pa.	Christ	P. D. Witman	7	2	9	—
"	Hope	H. S. Mann	68	8	76	44
"	St. Paul	M. H. Stettler	31	12	43	—
{Reamstown, Pa.	Salem	P. R. Wertman	{ 5	—	5	5
{Adamstown, Pa.	St. Paul		{ 7	1	8	3
Red Bank, N. J.	Holy Trinity	Walter Cowen	12	10	22	2
Red Hill, Pa.	St. Paul	H. H. Krauss	22	18	40	24
Richmond, Ind.	First	H. G. Schwegler	34	47	81	22
"	Second	F. M. Hanes	20	8	28	4
Richmond, Va.	First	J. J. Scherer, Jr.	29	48	77	20
Richmondville, N. Y.	St. Paul	R. E. VanDerusen	1	3	4	3
Ridgway, Pa.	First	P. E. Keyser	26	6	32	14
{Riegelsville, Pa.	St. Peter	R. H. Neikirk	{ 20	7	27	12
{Raubsville, Pa.	St. Paul		{ 7	6	13	—
Riverside, N. J.	Zion	H. E. Artz	8	7	15	18
Rochester, N. Y.	Christ	A. H. Roeder	8	4	12	10
"	St. John	Paul Schmieder	18	9	27	16
{Rochester, Pa.	St. Paul	H. O. F. Simoleit	{ 2	6	8	1
{Monaca, Pa.	St. Peter		{ 8	2	10	2
Rosedale, N. Y.	Christ	Elmer Dressel	40	56	96	23
"	St. Michael		3	—	3	1
Rossville, Pa.	Filey	R. S. Shanebrook	13	1	14	3
"	Rohler		8	—	8	—
Saddle River, N. J.	Zion	E. L. Dreibelbis	12	2	14	4
{Saegertown, Pa.	Twelve Apostles	K. W. Munster	{ 26	1	27	—
{Venango Pa.	First		{ 2	—	2	—
Saginaw Mich.	Resurrection	L. R. Lechler	4	6	10	11
St. Albans, N. Y.	Prince of Peace	C. L. King	7	104	111	10
{Salem, O.	Holy Trinity	G. D. Keister	{ 15	33	48	13
{Washingtonville, O.	Trinity		{ 3	3	6	3
Salisbury, N. C.	St. John	P. D. Brown	30	65	95	33
San Francisco, Calif.	St. Mark	J. E. Oslund	15	24	39	24
Savannah, Ga.	Good Shepherd	J. H. Koch, Jr.	1	8	9	—
Schuylkill Haven, Pa.	Christ	G. E. Ruff	34	6	40	33
Scranton, Pa.	St. John	Gunnar Knudsen	24	12	36	10
{Sebring, O.	Trinity	C. H. Frank	{ 13	2	15	8
{North Georgetown, O.	Emmanuel		{ 1	2	3	7
Selinsgrove, Pa.	Trinity	D. C. Baer	7	19	26	3
Sellersville, Pa.	St. Michael	J. H. Waidelich	25	10	35	20
Sharon, Pa.	Calvary	C. F. Christiansen	9	5	14	10
Shenandoah, Va.	Shenandoah Parish	L. A. Wertz	26	11	37	11
{Shenango, Pa.	Good Hope	C. E. Schweikert	{ 2	2	4	2
{Fredonia, Pa.	St. John		{ —	9	9	9
Shillington, Pa.	Grace	V. A. Kroninger	17	48	65	20
{Shiner, Tex.	Dr. Martin Luther	Richard Schuetze	{ 34	5	39	20
{Dreyer, Tex.	Emanuel		{ 11	2	13	7
Slatington, Pa.	St. John	G. F. Daum	21	27	48	20
Snyder, N. Y.	Ascension	W. H. Koons	5	19	24	6
South Bend, Ind.	Holy Trinity	W. C. Zimmann	28	20	48	20
South Ozone Park, N. Y.	Good Shepherd	C. H. Thomsen	5	59	64	22
South Williamsport, Pa.	Messiah	Raymond Shaheen	82	26	108	22
{Spangsville, Pa.	Christ	L. N. Schaeffer	{ 19	16	35	3
{Alsace Twp., Pa.	Zion (Spies)		{ —	10	10	10
Sparrows Point, Md.	St. John	H. H. Ritterpusch	19	8	27	13
{Spinnerstown, Pa.	St. John	W. U. Kistler	{ 18	4	22	16
{Zion Hill, Pa.	Zion	H. M. Kistler	{ 8	6	14	2
{Pennsburg, Pa.	St. Mark		{ 11	13	24	18

affected in the Lackawanna-Wyoming Valleys experience only the inconvenience of flooded cellars. The danger, however, has not passed.

In speaking with Pastor W. F. Heldt of St. John's Church, Honesdale, we were made to realize that more rain before frost leaves the ground in the mountains will tend to increase the danger. Notable from the area is the complete calm with which flood conditions are being met. Everyone was prepared for inundation. Saturday in the affected areas was spent moving everything of value to the second floors. Cellars were cleared quickly. The damage will be much less than in the disaster of 1936. Only two deaths have been reported, both due to carelessness.

CALLED TO ATLANTIC CITY

Richard F. Garnet Entered Seashore
Pastorate April 7

THE Rev. Richard F. Garnet, pastor of St. Mark's congregation, Mechanicsburg, Pa., since September 1936, accepted a call to the pastorate of St. Andrew's Church, Atlantic City, N. J., to fill the vacancy created by the resignation of the Rev. Walter R. Krouse. Pastor Garnet moved to Atlantic City April 3, thus completing the catechetical work in which he was engaged at Mechanicsburg.

The congregation in that Pennsylvania community is almost seventy years old. It is "a quiet residential town of nearly 6,000 population, located in the beautiful Cumberland Valley midway between Harrisburg and Carlisle. Cumberland Valley was settled early in Pennsylvania history by German Lutherans, Scotch-Irish Presbyterians, and German sectarians." The congregations established to serve the worship of these people were influential factors in the life of the community. Pastor Garnet was the fourth pastor of the congregation, having been called following his graduation from the Philadelphia Lutheran Seminary. On his arrival in the parish he sensed the fact that the community had felt the influence of a number of factors not originally influential. He found "the peculiar spiritual needs of the young suburbanites moving into town, the dissatisfaction of many of the younger 'natives' with the religious approach of the fathers, the rapidly dying revivalistic zeal, and the longing for beauty and good order in worship, and a desire for a fundamental approach to the deep questions of religion and life through a sane and modern religious educational method." To these needs he devoted a sincere attempt to preach the eternal Word, adapted to the outlook of the modern man and woman, yet without sacrificing the timeless elements of the faith. The young people were given a prominent place in the life of the congregation. The men were organized for service. Social contacts and such additions to the property as response to new methods showed justification, were established.

"COMFORT comes with warmth; and depression is vanquished by the Easter cheer."

BURLINGTON CHURCH BURNED

Burlington, Iowa. The word, "fire," always has an ominous sound; but when it is used to tell of the destruction of a house of God, it is doubly so. Burlington saw one of the worst fires of the year 1939 on the last day of that year when, during the early morning hours, Trinity Church was completely destroyed, a building which had housed this congregation for more than fifty years.

However, upon invitation of Bethany's pastor and people to synchronize the programs of the two congregations in order to permit worship and group meetings of both without interference, this congregation lost only one service, the day of the fire itself. Since then these two congregations have lived and labored under the same roof, and intend that this arrangement shall be continued until Trinity, under the leadership of its pastor, has completed its new structure.

Both congregations mentioned above are members of the U. L. C. A. Trinity has membership in the Iowa Synod, and Bethany in the Wartburg Synod. The respective pastors are the Rev. J. Miller and the Rev. R. R. Belter. ROBERT HOBBS.

LEADERSHIP TRAINING

(Continued from page 2)

LABORATORY SCHOOL

One of the unique methods Nawakwa employs in carrying out her aim: To discover leadership, to train leadership, and to link leadership to the church is to conduct a well-equipped Laboratory School at Arendtsville, Pa., just a few miles from the camp. In this school opportunity for observation and practice teaching in actual situations covering Beginners, Primary, Junior and Intermediate Departments is given. This is "work on the job" under competent supervision.

CHILDREN OF THE CHURCH UNITS

Through the use of "Children of the Church" units in the Laboratory School students will gain valuable experience in presenting these same units in their home church. Leaders who are at present using this material or who are planning to use it in the future will have the opportunity of working out their plans and testing them under the guidance of experienced directors. Miss Mabel Elsie Locker, Mrs. Paul Keyser and Mrs. Cecil Alexander, all of whom have been writing "The Children of the Church" units for the United Lutheran Church, will be directors in the Laboratory School this summer. A better opportunity for getting acquainted with this type of instruction under the guidance of these particular leaders can never be had.

CHURCH WORKERS' SEMINAR

The Church Workers' Seminar at Camp Nawakwa is open to all workers giving definite portions of time to church work. It will be a two-hour daily period. Dr. H. D. Hoover of Gettysburg Seminary will be the seminar leader. Members of this

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Springfield, Ill.	St. John	W. W. Roth	62	41	103	34
Springfield, O.	Fourth	C. W. Shanor	15	22	37	8
"	St. Luke	H. E. Crowell	9	4	13	11
"	St. Paul	H. R. Albert	13	9	22	10
Spring Grove, Pa.	St. Paul	R. C. Robinson	12	8	20	15
Spry, Pa.	Christ	J. H. Rice	4	—	4	—
{Stafford Springs, Conn.	Holy Trinity	{A. Balaska	{21	{12	{33	{4
{Hatfield, Mass.	St. John	{	{8	{1	{9	{—
State College, Pa.	Grace	J. F. Harkins	18	48	66	12
Statesville, N. C.	St. John	J. L. Thornburg	13	12	25	3
{Stephens City, Va.	Trinity	{F. L. Roof	{4	{2	{6	{2
{Opequon, Va.	St. Paul	{	{3	{4	{7	{2
Sterling, Ill.	St. John	A. H. Keck, Jr.	37	21	58	31
{Stouchsburg, Pa.	Christ	{	{8	{2	{10	{3
{Newmanstown, Pa.	Elias	{K. S. Henry	{16	{3	{19	{1
{Millbach, Pa.	St. Paul	{	{4	{—	{4	{—
{Richland, Pa.	St. Paul	{	{12	{1	{13	{1
Strasburg, Pa.	{St. Michael	{A. H. Stoner	{—	{3	{3	{—
	{Mt. Eden	{	{7	{7	{14	{4
Strasburg, Va.	St. Paul	F. B. Lingle	14	9	23	11
Strausstown, Pa.	Strausstown Par.	W. A. Dries	25	6	31	33
Stroudsburg, Pa.	St. John	P. N. Wohlsen	34	15	49	23
Sudbury, Ont., Can.	St. Matthew					
	(Finnish)	M. N. Lepisto	5	19	24	33
Summerville, S. C.	St. Luke	W. H. Lefstead	2	2	4	3
{Sumneytown, Pa.	St. John	{E. L. Angstadt	{30	{4	{34	{23
{Obelisk, Pa.	St. Luke	{	{2	{2	{4	{5
Sumter, S. C.	St. James	W. H. Stender	2	8	10	4
{Sunbury, Pa.	Eden	{	{12	{1	{13	{1
"	St. Peter	{E. E. Korte	{10	{—	{10	{—
{Augustaville, Pa.	Zion	{	{7	{—	{7	{—
Sunbury, Pa.	Trinity	J. M. Janson	14	28	42	15
Syracuse, Nebr.	First	A. Heinz	5	—	5	2
Tamaqua, Pa.	Zion	M. C. Hallock	43	41	84	23
Taneytown, Pa.	Trinity	A. T. Sutcliffe	11	2	13	5
{Telford, Pa.	St. Paul	{C. F. Brobst	{10	{17	{27	{2
{Earlington, Pa.	Little Zion	{	{15	{5	{20	{2
Thomasville, Pa.	St. Paul	N. B. Kellow	18	4	22	11
Tiffin, O.	First	W. O. Kantner	40	25	65	34
Tiro, O.	Crouse Memorial	R. H. Miller	12	1	13	7
Toledo, O.	First	D. F. Green	15	20	35	29
"	First St. Mark	R. L. Meister	1	11	12	6
{Tower City, Pa.	St. Paul	{I. F. Frankenfield	{30	{3	{33	{16
{Reinerton, Pa.	St. Peter	{	{15	{2	{17	{13
Trappe, Pa.	Augustus	W. O. Fegely	3	10	13	2
Trauger, Pa.	St. Paul	E. S. Proper	16	15	31	8
Trenton, N. J.	Advent	R. F. Krauch	17	14	31	11
"	Grace	C. R. Nagele	5	2	7	4
"	Saviour	G. L. Weibel	25	12	37	9
Trinidad, Colo.	Zion	C. L. Ramme	15	—	15	6
Union, N. J.	Christ	P. E. Henry	21	7	28	4
{Union, S. C.	Augsburg	{Raymond Ellsworth	{3	{4	{7	{9
{Whitmire, S. C.	St. Timothy	{	{53	{12	{65	{3
Utica, N. Y.	St. Paul	P. E. Arnold	18	43	61	13
Valparaiso, Ind.	Trinity	P. W. Schroepe	9	1	10	10
Vandergrift, Pa.	First	S. S. Shaulis	19	19	38	9
VanWert, O.	St. Mark	E. E. Snyder	24	24	48	14
Walhalla, S. C.	St. John	B. M. Clark	5	3	8	1
Walters, Minn.	Faith	C. E. Maier	1	6	7	11
Warren, O.	St. Paul	H. E. Dunmire	27	30	57	15
Washington, D. C.	Atonement	H. E. Snyder	25	16	41	13
"	Georgetown	H. E. Beatty	10	9	19	3
Waterbury, Conn.	First	M. J. Lorenz	16	6	22	8
Wauwatosa, Wis.	St. Matthew	William Niebling	8	15	23	18
Wayne, Nebr.	Our Redeemer	W. F. Most	10	26	36	19
Weatherly, Pa.	Zion	C. F. Holland	29	24	53	11
Weehawken, N. J.	Good Shepherd	C. K. Fegley	17	12	29	21

Place	Congregation	Pastor	Confirmation & Adult Baptism	Letter and Otherwise	Total	Infant Baptism
Welland, Ont., Can.	St. Matthew	S. Cooper	12	7	19	
Wellington, Kan.	St. John	Ernest Tonsing	4	5	9	3
West Camp, N. Y.	St. Paul	L. S. Deitrich	4	9	13	11
West Collingswood, N. J.	St. Luke	W. M. Weaver	8	6	14	6
West Lawn, Pa.	Advent	E. A. Weber	36	8	44	27
West Newton, Pa.	Christ	J. R. Nicholas	29	15	44	11
{ West Reading, Pa.	Bethany	{ W. O. Laub	{ 17	7	24	25
{ Exeter Twp., Pa.	Schwarzwald		{ 23	5	28	10
Westville, N. J.	St. John	R. L. Yund	16	20	36	17
Wetaskiwin, Alta., Can.	St. John	H. G. H. Klingbeil	12	—	12	8
Wheeling, W. Va.	Warwood	Howard Amick	8	4	12	9
“ “ “	Zion	A. C. E. Grotke	17	8	25	14
White Bear Lake, Minn.	St. Andrew	R. H. G. Weng	20	17	37	7
Wilkes-Barre, Pa.	St. John	F. R. Edwards	31	43	74	13
Williamsport, Md.	Zion	W. C. Huddle	25	8	33	21
Wilmette, Ill.	Wilmette	D. R. Kabele	9	32	41	12
Winnipeg, Man., Can.	St. Peter	Thomas Hartig	5	11	16	14
Winston-Salem, N. C.	Augsburg	S. W. Hahn	6	16	22	8
Wisner, Nebr.	{ Christ	{ Karl Koenig	{ 10	—	10	14
	{ St. Paul		{ 3	—	3	2
{ Woodbury, N. J.	St. John	{ J. N. Ritter	{ 3	3	6	4
{ Wenonah, N. J.	Holy Nativity		{ 5	3	8	—
Woodbury, N. J.	Trinity	A. W. Lawver	18	5	23	6
Woodlyn, Pa.	St. Matthew	Raymond Foellner	21	9	30	8
Woodstock, Va.	Shenandoah Par.	P. E. Shealy	25	5	30	3
Wrightsville, Pa.	Trinity	J. M. Spangler	8	1	9	8
Wyomissing, Pa.	Atonement	M. L. Wuchter	18	27	45	10
Yeadon, Pa.	Trinity	John Heller	5	38	43	3
Yoakum, Tex.	Holy Cross	Paul Bechter	10	5	15	13
York, Pa.	Christ	G. G. Neely	76	38	114	59
“ “	Emmanuel	C. F. Jacobs	18	7	25	9
“ “	Grace	D. S. Martin	25	7	32	14
“ “	St. James	G. E. Miller	37	52	89	15
“ “	St. Mark	Charles Chamberlin	20	14	34	3
York Springs, Pa.	{ Lower Bermudian ..	{ L. M. Utz	{ 1	3	4	2
	{ York Springs		{ 4	7	11	3
Youngstown, O.	Grace	J. L. Miller	30	31	61	20
Youngwood, Pa.	St. Luke	H. M. Erb	9	—	9	10
Zanesville, O.	St. John	W. M. Hackenberg	49	13	62	10

discussion group are entitled to all camp privileges.

NEW CAMP MOVIES

The new camp movies that were taken last summer by the Rev. H. L. Saul of Carlisle, Pa., have been constantly on the move since December 1939. If you have a licensed operator, you may borrow these reels from the Associate Camp Director,



SHUFFLEBOARD

the Rev. Marshall Brenneman, Mechanicsburg, Pa., and show them in your church. If there is no operator available, invite the Rev. Mr. Brenneman to show them to your group. Their titles are: "Allegiance to God," "Fidelity to Promises," "Service to Mankind."

You may have wondered why Nawakwa campers are so loyal, so friendly, so courageous, so co-operative and so faithful.

Perhaps some of these fine qualities are due to the fact that at the close of each camp a Cairn Ceremony is held, at which time the chief of each tribe supported by the members of his tribe places a stone on the Cairn in the name of his group, promising Allegiance to God, Fidelity to Promises, and Service to Mankind. This ceremony has been held in all the various camps of the various age groups ever since Nawakwa was established in 1929. It has always been an impressive service and seems to have had an influence for good upon the campers.

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CONGREGATIONS

WEATHER conditions in eastern and central sections of North America are credited by many with the unusually large attendances at Easter morning services that were held within doors. Outdoor celebrations of the Day of Resurrection took place as scheduled but with small numbers present. From the far west, reports are not in hand.

Freedom, Pa. The Lenten and Easter season in the Freedom Parish in Pennsylvania, had many encouraging aspects. The attendance in Bible school and at all church services was good. In St. John's the Palm Sunday and Easter services were largely attended. A class of seventeen boys and girls was confirmed and came to their first communion. At the House of Mercy, confirmation will be held on Whitsunday.

For the second year St. John's sponsored a Three-hour Service on Good Friday, participated in by the several churches and

pastors in the community. There was deep interest and a good attendance. A splendid Community Service for Children, one hour in length, was sponsored by St. John's, from 10.00 till 11.00 A. M. on the same day.

Irwin, Pa. The Rev. Paul N. Schnur, pastor of Holy Trinity Church, reports that the Holy Week services were the best attended in the history of the congregation. Palm Sunday morning 406 people attended the chief service, and this in spite of the fact that the church auditorium will seat comfortably only 300. At this service a class of thirty-one young people was confirmed. The class wore for the first time the new confirmation robes made by the women of the congregation. In addition to the class, twenty adults were also received into church membership.

At the Holy Thursday and Easter Communion services all records were broken when 402 people communed. The second annual Good Friday Service, the Three-Hour Devotion, was held in this church with the auditorium filled to capacity for the whole three hours.

On Easter afternoon, at a special Baptismal Service, thirteen children were baptized. The present confirmed membership of Holy Trinity is 645.

PALM SUNDAY marked the fourth anniversary of the pastorate of the Rev. W. Refus Rings in the North Baltimore Parish, which consists of St. Luke's Church at North Baltimore and Trinity Church at Arcadia, Ohio. Pastor Rings has baptized 43 children and 13 adults, confirmed 20 young people and received 71 persons into membership. Attendance at all services has been greatly increased and all indebtedness has been removed. At North Baltimore, a new air-conditioned furnace was installed, the church auditorium redecorated, the parsonage papered and repainted, and other improvements made to the church properties. The exterior and interior of the church at Arcadia were also repainted and curtains to provide additional classrooms for the Sunday school are being installed. Both congregations have adopted the model constitution of the United Lutheran Church.

Pastor Rings also serves as tract secretary for the Synod of Ohio and is the editor of a booklet, "Our Lutheran Faith," which has been distributed to more than 4,500 persons. The anniversary was observed at North Baltimore with the reception of four additional new members and an attendance which filled the church auditorium.

Philadelphia, Pa. The chapel of the Lutheran Settlement was filled to capacity and the choir composed of members of the Settlement group sang appropriate anthems on Palm Sunday, when seven young people and two adults were confirmed by the pastor, the Rev. Frank M. Brown. A very impressive service was conducted, many of the people coming from homes that have been cold and bare most of the winter. The Communion was administered Holy Thursday evening and Easter morning.

At the Easter service 243 worshipers were present. The chancel was beautifully decorated with flowers and a representa-

tion of the empty tomb. The young people of the Intermediate Luther League took the potted plants to the sick and shut-ins after the service. Sister Zedena Ross is the directing deaconess of the Settlement.

SPECIAL SYNODICAL MEETING

The Georgia-Alabama Synod will hold a special meeting at Zion Church, near Marlow, Ga., the Rev. T. H. Weeks pastor, Wednesday, April 17, at 2.00 P. M. John L. Yost, Sec.

SYNODS

The forty-ninth annual convention of the Evangelical Lutheran Synod of California will be held in Grace Church, corner of Julian and Second Streets, San Jose, Calif., William E. Crouser, D.D., pastor, April 23 to 25.

The convention will begin with The Service and the Sacrament of Holy Communion Tuesday, April 23, at 10.00 A. M.

Business sessions will be held daily at 9.00 A. M. and 2.00 P. M. Evening session at 7.45 o'clock.

The synodical Brotherhood will meet Tuesday at 3.00 P. M. and the Laymen's Banquet will be held that evening at 6.30 o'clock.

Credentials for all lay delegates must be in the hands of the secretary not later than April 20. Clarence F. Crouser, Sec.

The twenty-first annual convention of the Illinois Synod will be held in Trinity Church, Chicago Heights, Ill., May 13-16. The synod will open with a Communion Service Monday, May 13, at 8.00 P. M. Kenneth A. Hurst, Sec.

The Indiana Synod will hold its ninety-third annual convention May 13-16 in Grace Church, Columbia City, Ind., the Rev. John S. Hoentz pastore, beginning with the Service of Holy Communion, Monday, at 7.30 P. M., Central Standard Time. Business sessions daily at 9.00 A. M. and 1.30 P. M.

G. Charles Goering, Sec.

The eighty-sixth annual convention of the United Lutheran Synod in Iowa will be held April 22-24 in First Church, Iowa City, Iowa, the Rev. R. M. Krueger pastor. First session Monday at 4.00 P. M., when synod and the synodical Missionary Society will join in the service of Holy Communion. E. A. Piper, Sec.

The one hundred twenty-first annual convention of the Evangelical Lutheran Synod of Maryland will be held at Zion Church, Middletown, Md., the Rev. Donald F. Brake pastor, May 20-22.

The convention will open with the Service of Holy Communion. The president of synod, Amos John Traver, D.D., will preach the sermon.

Applicants for Ordination and Licensure will meet the Examining Committee at the church at 2.00 P. M., Monday, May 20.

J. Frank Fife, Sec.

The Synod in the Midwest will hold its fifty-first annual convention, May 15-19, in Zion Church, Hooper, Nebr., the Rev. A. S. Pann-backer pastor. Opening service, 8.00 P. M., Wednesday, May 15. A. B. Lentz, Sec.

The United Lutheran Synod of New York will hold its twelfth annual convention May 20-23 in St. John's Church, 83 Christopher St., New York, N. Y., the Rev. Ernest J. Mollenauer pastor, beginning with The Service and Communion, Monday, at 8.00 P. M. Business sessions daily at 9.00 A. M. and 2.00 P. M. The Ordination Service, May 22, at 8.00 P. M.

Candidates for ordination and all pastors desiring to unite with the synod will meet the Examining Committee, F. Arnold Bavendam, D.D., chairman, at 9.30 A. M., May 20, at St. John's Church. Paul C. White, Sec.

The forty-ninth annual convention of the Rocky Mountain Synod will be held in Trinity Church, Laramie, Wyo., the Rev. Leeland C. Soker pastor, May 7-9. Mr. Arthur P. Black will be the U. L. C. A. representative.

W. F. Martin, Sec.

The eighty-eighth annual convention of the Evangelical Lutheran Texas Synod will be held April 14-16 in Holy Cross Church, Yoakum, Texas, the Rev. Paul Bechter pastor.

Wm. J. Hoebel, Sec.

CONFERENCES

The fortieth semi-annual convention of the Chicago Conference of the Illinois Synod will be held Tuesday, April 16, at St. Andrew's Church, Addison St. and N. Linder Ave., the Rev. Theodore F. Weiskotten pastor. The convention will open with the Holy Communion Service at 9.30 A. M. Millard H. Stiles, Sec.

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The Lancaster Conference of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States will hold its annual convention in Zion Church, Jonestown, Pa., the Rev. George R. Deisher pastor, Thursday, April 11. The convention will open with the administration of Holy Communion at 10.00 A. M. Business sessions at 1.15 P. M. and 7.30 P. M. J. F. Patterson, Sec.

The Pottsville Conference of the Ministerium of Pennsylvania will hold its forty-sixth convention Wednesday, April 10, in St. John's Church, Ringtown, Pa., the Rev. W. Robert Miller pastor. Sessions at 9.30 A. M., 1.30 P. M. and 7.00 P. M. G. J. Martin, Sec.

The German Conference of the United Lutheran Synod of New York will meet in Emanuel Church, Hudson, N. Y., the Rev. B. Walther Pfell pastor. First session Tuesday, April 16, at 3.30 P. M. Communion Service Tuesday evening.

Emanuel congregation will furnish lodging and meals to the visitors. Please notify the Rev. B. W. Pfeil, 20 South Sixth St., Hudson, N. Y., prior to April 13. Wm. C. Nolte, Sec.

The spring convention of the **Long Island Conference of the United Synod of New York** will be held April 11 in St. James Church, 105th Street and 107th Avenue, Ozone Park, N. Y., the Rev. Harry J. Kreider pastor. The convention will open at 9.30 A. M. with the administration of the Holy Communion. Business sessions will be held in the morning and afternoon, and in the evening there will be a gathering for Brotherhood members and Councilmen. Carl G. Toebeke, Sec.

The spring convention of the **New Jersey Conference of the United Synod of New York** will be held Wednesday, April 10, at Wagner College, Grymes Hill, Staten Island, N. Y. The sessions will begin with the Matins at 9.50 A. M. Cyrus M. Wallick, Sec.

WOMEN'S MEETINGS

The spring meeting of the **Women's Missionary Society of the Philadelphia District of the East Pennsylvania Conference of the Central Pennsylvania Synod** will be held Thursday, May 16, in Immanuel Church, Norwood, Pa., the Rev. W. V. Garrett pastor. Sessions at 2.00 P. M. and 7.30 P. M. Mrs. E. W. Huston, Sec.

The **Women's Missionary Society of the Chicago Conference of the Illinois Synod** will meet for its fortieth semi-annual convention, beginning at 10.00 A. M., April 23, in the Woodlawn Immanuel Church, 64th St. and Kenwood Ave., Chicago, Ill., Dr. C. E. Paulus pastor. Dr. F. L. Coleman, missionary from India, has been procured as speaker. Edith C. Spaid, Sec.

The **Women's Missionary Society of the New Jersey Conference of the Ministerium of Pennsylvania and Adjacent States** will hold its spring conference April 16 in the Church of the Epiphany, Pleasantville, N. J., the Rev. Walter Harrison pastor. Opening session at 10.00 A. M. Mrs. Edward G. Leefeldt, Sec.

The thirty-seventh annual convention of the **Women's Missionary Society of the Rocky Mountain Synod** will be held May 7-9 at Laramie, Wyo., the Rev. L. C. Soker pastor. Miss Ruth Joram will be the guest speaker. Mrs. H. J. Klemer, Sec.

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Goodman, Gilbert B., from 175 N. Church St., Concord, N. C., to 56 Buffalo St., Concord, N. C.
Howard, D.D., E. G., from 911 N. Fountain Ave., Springfield, Ohio, to 810 N. Limestone St., Springfield, Ohio.
Joens, Herman, from Hampton, Nebr., to Tabitha Home, Lincoln, Nebr.
Ludwig, Rudolf F., from 102 Mason Ave., Binghamton, N. Y., to 684 Van Duzer St., Stapleton, S. I., N. Y.
Shealy, James Lee, from South Carolina State Hospital, Columbia, S. C., to Pelton, S. C.
Strobel, C. F. W., from 20 North Broadway, White Plains, N. Y., to 50 North Broadway, White Plains, N. Y.
Zimmerman, Theo. H., from Rugby, Va., to R. F. D. 1, Leetonia, Ohio.

OBITUARY

The Rev. William Henry Fehr passed away in his native village of Hecktown, Pa., near Nazareth, March 8, after a lingering illness of two years. He was aged 65 years, 11 months, and 6 days.

His parents were the late Joseph and Caroline (Young) Fehr. After graduation from Muhlenberg College in 1897, he taught public school in Northampton County for a year before en-



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tering the Lutheran Theological Seminary in Philadelphia. His pastoral work began in St. John's Church, Pittsburgh, Pa., in 1901. Other pastorates served by him were St. John's, Parkersburg, W. Va., 1907-1909; Holy Communion, Harrisburg, Pa., 1909-1913; Zion and St. John, Dushore, Pa., 1913-1936. He retired from the active ministry three years ago on account of failing health and returned to Hecktown, where he resided until death. While at Dushore, he was for a number of years also a teacher in the Dushore High School.

Survivors are his wife, the former Lydia Charlotte Rohm; two sons, Leonard at home; Joseph, Johnson City, N. Y.; four daughters, Mrs. George Kahler, Nazareth, Pa.; Mrs. Leonard Haberle, Bath, Pa.; Mrs. Paul Walz, Johnson City, N. Y.; Mrs. Wardell Arey, Dushore, Pa.

The service of burial was held March 13 in Trinity Church, Hecktown, with the Rev. J. A. Klick and the Rev. Walter C. G. Veit, Easton, president of the Allentown Conference, officiating. The interment took place in Hope Cemetery, Hecktown. Pastor Fehr will be remembered as a very energetic and most amiable personality.

A. S. Deibert, Chairman,
Committee on Memoirs, Ministerium
of Pennsylvania.

Mrs. Anna Goedeke

The funeral of Mrs. Herman Goedeke was held March 20 at the Church of the Cross, Cincinnati, Ohio. Her pastor, the Rev. William Benzin, was in charge of the services.

Mrs. Goedeke, aged seventy-nine years, died suddenly March 16 at the home of her daughter, Mrs. Fred Sembach, with whom she had been making her home since the death of her husband, the late Herman H. Goedeke. She, together with her husband, were devoted and lifelong members of the Lutheran Church.

She is survived by two daughters, Mrs. Fred Sembach and Mrs. Clemens W. Schirmer, wife of the Rev. C. W. Schirmer, Coudersport, Pa., one brother, and seven grandchildren.

Interment took place at the beautiful Spring Grove Cemetery, Cincinnati, Ohio, beside her husband.

Mrs. Hulda Katherine Kaspereit

It has pleased Almighty God, in His good providence, to take out of this world Hulda Katherine Kaspereit, beloved wife of the Rev. Arthur E. Kaspereit. Mrs. Kaspereit was born February 18, 1905, to Mr. and Mrs. Elias Anton Berg at Dubuc, Sask., Canada, and was baptized there. Here she first attended public school, but soon her parents moved to Punichy, Sask., where she continued her preliminary education and was confirmed in the Augustana Lutheran Church. Another change of residence to Stockholm, Sask., brought another change in public schools; high school training was completed at Regina.

In 1927 Mrs. Kaspereit commenced training at the Grey Nuns Hospital at Regina and graduated three years later with a much coveted proficiency award in her possession. Private nursing demanded her time during the year following her graduation, and, after a brief vacation at home, she began postgraduate work at the tuberculosis sanatorium at Fort Qu'Appelle, Sask.

After three short weeks of work here, she herself was found to have contracted tuberculosis and spent five years and seven months regaining her health. For two years she remained at home in Paddockwood, Sask., oftentimes seeing service at the local Red Cross Hospital.

October 28, 1937, she became engaged to the Rev. Arthur E. Kaspereit, who, too, was a patient recovering from tuberculosis. Their marriage took place May 7, 1939, near Shell Lake, Sask. Here they resided for ten months. March 6 Mrs. Kaspereit gave birth to a fine baby son, and three hours later she was called home to be with the Lord. Funeral services were held at her home and burial took place in the Shell Lake Cemetery.

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Beside her infant son, Arthur Erich, who has found a loving home with his maternal grandparents, and her husband, who has accepted a call to serve Emanuel Church at Calhan, Colo., Mrs. Kaspereit is survived by her mother, Augusta Berg-Erickson, nee Höglund, and foster-father at Paddockwood; four brothers, Carl, Alfred, Roy of Sudbury, Ontario, and George in Goldfields; and a sister, Jean, in Sudbury. May the everlasting companionship of Jesus compensate the loss to the bereaved. "Lo, I am with you always, even unto the end of the world." Arnold R. Wilke.

RESOLUTIONS

George W. Genszler, D.D.

Whereas it has pleased our heavenly Father to call into the Church Triumphant the soul of George W. Genszler, D.D., our fellow-laborer in Christ's Kingdom, and

Whereas Doctor Genszler's Christian ministry has included the Lake Park Lutheran Church of Milwaukee, and

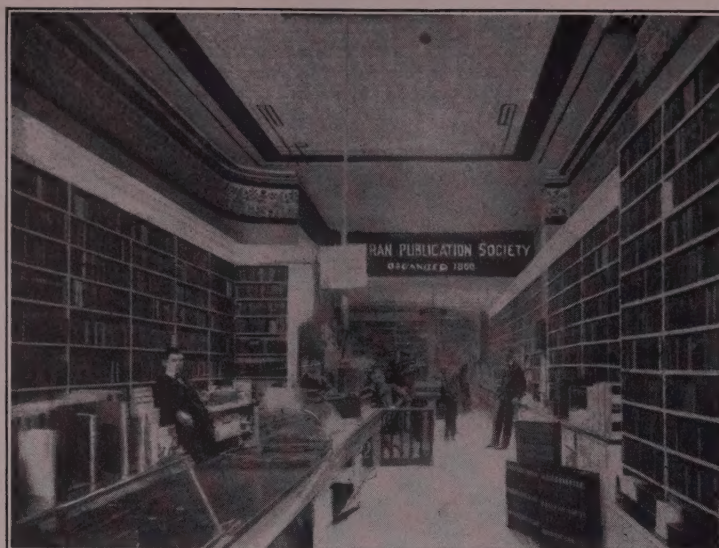
Whereas Doctor Genszler's friendly relation to the clergy of Milwaukee will long be remembered by us, therefore be it

Resolved, that we express our deep appreciation for the happy fellowship which we have been permitted to share, and be it further

Resolved, that we extend our sincere sympathy to, and offer our earnest prayers for Dr. Genszler's bereaved family and shepherdless flock in Holy Communion Lutheran Church of Racine, and be it also

Resolved, that copies of these resolutions be sent to the bereaved family and congregation, and to THE LUTHERAN.

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